

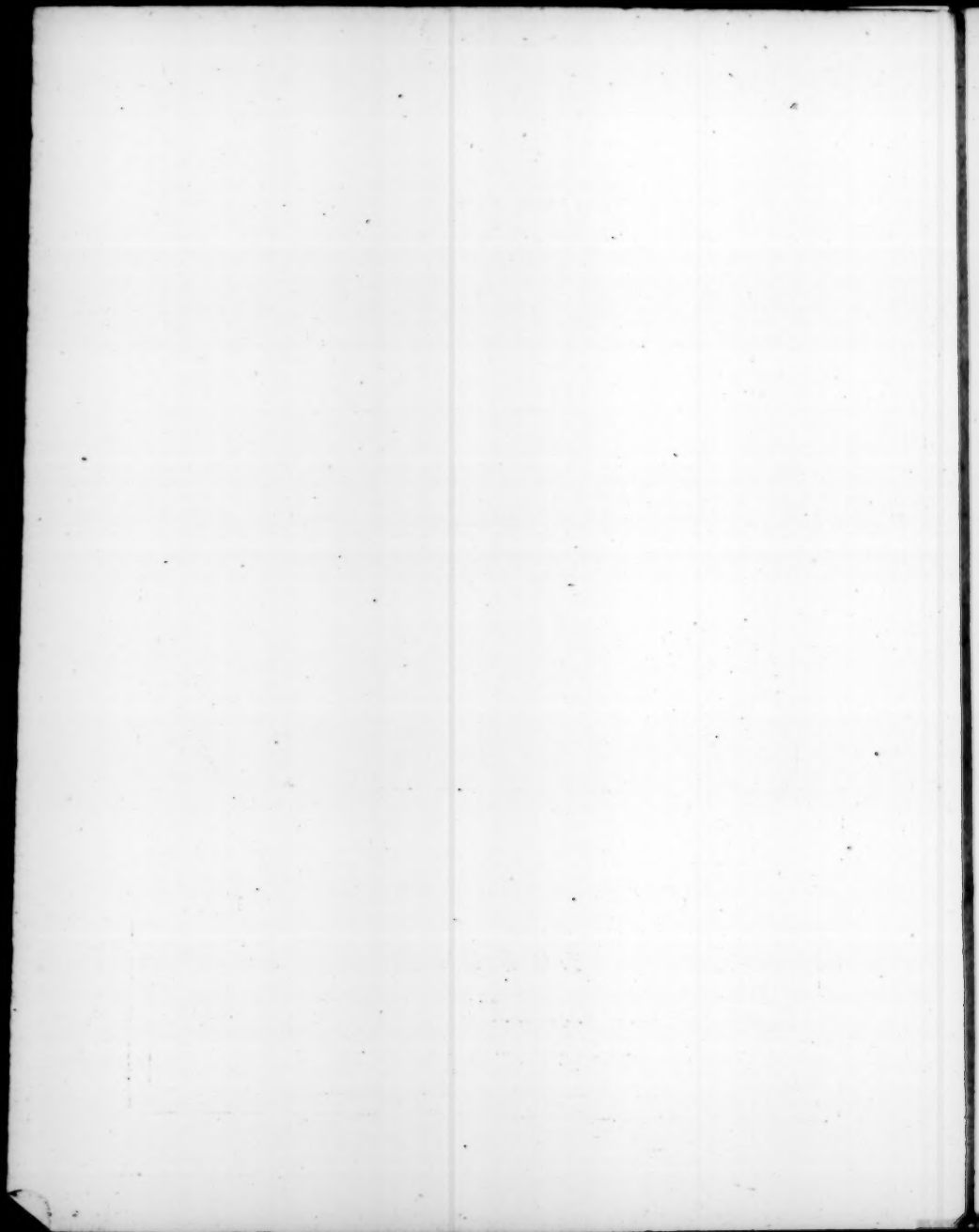
See the same Vol. 8

TWO
DISCOURSES:
OF
PURGATORY,
AND
PRAYERS
FOR THE
DEAD.

By Mr William Wake Lecturer at St. Andrews.

L O N D O N,

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A DISCOURSE
OF
PURGATORY, &c.

INTRODUCTION.

THERE is so near a Connexion between the two Points of *Purgatory* and *Prayers for the Dead*, as they are now establish'd in the *Church of Rome*, that it is impossible to state the one as we ought, without entring on some Consideration of the other. It has been so much the rather thought fit to give an account to the World of both these, in that the Opinions of the Primitive Fathers touching the *state of the Souls departed*, and the early Practice of *praying for the Dead* founded thereupon, being not well understood by the Generality now a days, seem to give our Adversaries a greater pretence to *Antiquity* in these Points, than in most others that are in debate betwixt us.

For what concerns the *Latter* of these, I shall in the next *Discourse*, say what I suppose may be sufficient to shew how little Grounds the Ancient Custom of *Praying for the Dead* in the Primitive Ages of Christianity, will afford to the Practice of those who pretend to be their Followers in the same Custom now. As to the business of *Purgatory*, which is our present concern, We willingly allow it to have been of very *Venerable Antiquity*; and to have exceeded not only our *Reformation*, but even *Christianity* its self for some hundreds of Years. The Truth is,

the *Church of Rome* is beholding for this Doctrine, as well as for many other things in her Religion, to her worthy Ancestors the *Heathen Poets* and *Philosophers*: And tho' I cannot tell how far *Cardinal Bellarmin's* Argument will hold good to prove it from thence to have been the dictate of right Reason it self, because this might engage us to give up the Cause to *Paganism*, not only in the Points of the *Worship of Images* and *Inferior Deities*, &c. which perhaps the *Cardinal* may be content to think the Voice of Nature too; but even as to all the other parts of their Superstition, in which they were more universally agreed than in their Notion of a *Purgatory*; yet for what concerns the thing its self, we do not deny but that many of them did certainly believe it.

Eusebius recounts it of *Plato*, that he divided mankind into three States: Some who having purified themselves by *Philosophy*, and excelled in Holiness of Life, enjoy an eternal Felicity in the Islands of the blest, without any Labour or Trouble, which neither is it possible for any Words to express, or any Thoughts to conceive. Others, that having lived exceedingly Wicked, and therefore seemed incapable of Cure, he supposed were at their Deaths thrown down headlong into *Hell*, there to be tormented for ever. But now, besides these, he imagined

ἐξήματά ἐστιν,
ἐξ ἧτον (f. τέτων) ἀφαιρουῶν) εἰς τὸ ἀλμυρὸν καὶ ἐκ τῶν ἰσχυρῶν, καὶ καθαρῶν, ἧς τὰ ἀει-
κημάτων διδόντες δικαιοσύνην εἰς πᾶς τὴν ἡδίκησιν. Τῶν τὰ ἐσθλασίων πηλὸς φέρων, καὶ τὸ
ἀεισιν ἐλασθ.

Now

Now that they supposed those who were in this state might receive help from the *Prayers and Sacrificings of the Living*, the complaints of the *Ghosts* of * *Elpenor* in *Homer*, and of || *Palniurus* in *Virgil* abundantly shew. And indeed the Ceremonies used for their deliverance, as described by those *Poets* †, so nearly resemble the practice of the present *Roman Church*, that were but their *Poems Canonical*, it would be in vain for the most obstinate *Heretick* here to contend with them.

* In *Odysse* l. 12.

|| In *Aeneid*.

† *Vidib. Odiss.*

30. *Virg. Aeneid* l. 5.

It must then be confessed, that our Adversaries in this point have at least four Hundred Years *Antiquity*, not only against us, but even beyond Christianity it self. And I suppose I may without any injury to the memories of those Holy Men, who have been our fore-runners in the Faith, say, That 'twas the impression which these Opinions of their *Philosophy* had made upon them, that moved them when they became Christians to fall into Conjectures concerning the *State of the Soul in the time of separation*, not very much different from what they had believed before.

It is not necessary to recount the Errors of *Origen* as to this matter: who turn'd even Hell it self into a *Purgatory*, and thought that not only wicked Men, but the very *Devils* too might be so *Purged* in it, as to come forth *Angels of Light*. *St. Augustine* tells us, That the *Platonicks* were of an Opinion not much different from this, who though they would not have any Sins past unpunished, yet supposed that all Punishments, whether of this life or the next, were designed to amend, and therefore that whatever pains awaited men after Death, they were all *Purgatory*. And though this conceit of *Origen* has been condemned by the *Church* as *Heretical*, yet there remained other Opinions for some Centuries after, not much differing from it. * Some thought that all men whatsoever should in

Bellarmin l. 1. de *Purgat. c.* 2. p. 373.

De Civitat Dei l. 21. c. 13. p. 793. to 5. *Lugd.* 1664.

* See for all those, *S. Austin de Civit. Dei*, l. 21. c. 18, 19, 20, 21, 22.

the

* See below *the end be saved*; others, and among these * St. Jerome Sect. himself, that *all Christians should be delivered*: † Some who † August. En- restrain'd their Charity yet more, still allow'd Salvation to all chrid ad Lau- rent. c. 67. p. 64. To 3. that dyed within the pale of the Catholick Church; to which, others finally added this further condition, That they had not only stood firm to the Faith, but also *been charitable to the Poor*. Which last circumstance is the very same that Virgil from the Platonicks again required in those who should be translated to the *Elisian Fields*; in which therefore he places not only them whose Virtue and Piety had intituled to that Happiness, but also by their *Alms had made others mindful of them*.

Virgil *Eneid*.
l.

Quique sui memores alios fecere merendo.

But not to insist more particularly on these things, three Opinions there seem to have been among the ancient Fathers concerning the *state of men after Death*, more generally received.

* 1. That the *Souls* departed do not straightway go to * Bellarmin de sanct. beat. Heaven, but remain in a quiet and pleasing state free of l. 1. c. 5. p. all troubles and pains, yet earnestly expecting their final 713. Owns it Consummation in Glory. to have been the opinion of Tertullian. Lactantius and Victorinus Martyr: But Sixtus Sinensis more fairly confesses it of many others. Bibl. lib. 6. annot. 345. p. 714. edit. 1626. Colon 4to. Irenaeus, Justin Martyr, Clemens, Origen, Prudentius, Ambrose, S. Chrysostome, S. Augustine, Theodoret, &c.

2. Another Opinion there was, which from the credulity of * Papias became almost the Universal Belief of the first * See Eusebius of Hist. Eccles. l. 1. Ages of Christianity concerning the || Millenary Kingdom 3. c. 39. edit. of Christ; That our Blessed Saviour before the final Judg- Valerii. ment should come down from Heaven, and raise from the || Justin Mar- tyr, contr. Tryph. pag. 89. C Edit. Henr. Steph. Gr.— Irenaeus vid. apud Euseb. Hist. Eccles. lib. 3. cap. 59— Tertullian passion, &c.

Dead

Dead those of the faithful, whose Piety had been most eminent and approved; and with them *reign a thousand years at Jerusalem*, in great plenty and with extraordinary splendour; and that this was that which St. *John* meant by the *first Resurrection*, and at the end whereof the other was to follow.

3. A third Opinion, and that too embraced by many of the most ancient Fathers, was, That all men being raised up at the *last Day*, should pass through a certain * *Probatory Fire*, in which every man should be scorched and purified; and some be tormented more, others less, according as they had lived better or worse lives here upon Earth.

This is asserted by almost all the Fathers of the Primitive Church. * *Consequenter.*

Such were the *Opinions* of the *Primitive Fathers* as to this matter. It is evident to any one that shall please to compare these with the account I shall hereafter give of the present *Roman Purgatory*, how vastly different they were from what is now proposed to us as an *Article of Faith*. But yet from these *Opinions* it is, that those of that Communion, impose upon the unwary their pretence of *Antiquity* for this Doctrine; whilst whatever those Holy Men have written of a *third place*, meaning the place of *Sequester* * before-mentioned; but especially of the * *1st Opinion*.
∴ *Purgatory Fire of the end of the World*, they presently ∴ *3d Opinion*.
apply it all to their own fancy, and which in those first Ages found no manner of entertainment,

It is, I know, generally pretended by those of the other Communion, that St. *Augustine* at least began to favour their Opinion. And indeed I will not deny but that he does sometimes speak of a *Purgatory* after this Life; But yet so as that it refers either to the same *Purgation* we before spake of, at the *end of the World*; or else to that * *Grief* which he imagined those Souls who had been passionately tied to the things of this World, might still retain in their place of *Sequester*. And which he therefore thought

* *Vid. August. l. 1. sup. citat. ambrosid. cap. 67. ad Dulcis. quest. 1, &c.*

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thought to be the meaning of that obscure place of *S. Paul*, *1 Cor. iii. 15.* so confidently produced by our Adversaries on all occasions, in favour of their Doctrine. But all this he proposes with so much doubt and uncertainty, as plainly shews it to have been in this *Fathers* time so far from an *Article of Faith*, that he durst not affirm any thing at all concerning it.

Thus then had the *Roman* Doctrine of *Purgatory* no manner of foundation in the *Primitive Church*. About DC Years after Christ, *Pope Gregory the Great* first began to give countenance to it. The publick practice of *Praying for the Dead* continuing still in force in the Church, and those Opinions of the *Primitive Fathers* upon which that was first established, being now no longer received with that Universal Belief they had heretofore been, it was but natural to seek out some other grounds for a practice which they saw so generally received, and yet could not well tell what account to give of the reason of it. Let us add this, that about that time a sad Barbarity began every where almost to overspread the World: The *Goths* and *Lombards* in *Italy*, the *Franks* and *Burgundians* in *France*, the *Vandals* and *West-Goths* in *Spain*, the *Saxons* in *Britain*, destroying almost all Learning out of the World. From henceforth *Miracles* and *Visions* govern'd the Church: The Flames of *Ætna* and *Vesuvius*, were thought on purpose to have been kindled to torment departed Souls. Some were seen Broiling upon Gridirons, others Roasting upon Spits, some Burning before a Fire, others shivering in the Water, or Smoaking in a Chimney. The very ways to *Purgatory* were now discovered; one in *Sicily*, another in *Pozzueto*, a third nearer home, in *Ireland*. One found out by the help of an *Angel*, another of the *Devil*. Infomuch that *Pope Gregory* himself was carried away with these illusions, and which some are not ashamed even at this day to support.

By

A Discourse of Purgatory.

7

By these means came *Purgatory* first establish'd in the *Roman Church*, in the VI, VII and VIII. Centuries: But yet, still the Article continued rude and unpolish'd. Pope Gregory discover'd how certain *Souls* for their punishment were confined to *Baths*, and such like places on *Earth*, but he had not as yet found out any one *common Place* for them to be tormented in, in *Hell*. Nay for some Ages after, it seems not to have been risen to a matter of certainty, so far was it yet from being an *Article of Faith*. Inſomuch, That in the XII. Century many doubted of it, as we may gather by that Expression of * *Otto Friſingenſis*, *Ann.* 1146. " That

" there is in *Hell* a place of *Purgatory*, wherein ſuch as are

" to be ſaved, are either only troubled with darkneſs, or

" decocted with the Fire of Expiation, Some (ſays he) do

" affirm; plainly enough implying that all did not be-

" lieve it.

* *Lib. 8. Chron.*
cap. 26. Eſſe
apud inferos
locum Purga-
torum, in quo
ſalvandi vel
tenebris tan-
tum affician-
tur vel expia-
tionis igne
decoquantur
QUIDAM
aſſerunt.

It is not neceſſary to ſay, what Oppoſition this novel In-
vention met with in the ſeveral Centuries in the *Latin Church*, from *Claude* Biſhop of *Turin*, in the IX. Century, from *Peter Bruges* and *Henry* his Succeſſor at *Tholofe*; From the *Waldenſes* in *France* and *Piemont*, among whom this Doctrin was never received, and who are therefore condemned by *Cardinal Bellarmin* himſelf on this account. I will rather obſerve, that the *Eastern Churches* have continued all along free from this Error. For however the Pope and his Miniſters ſo far prevailed with the *Greeks* in the Council of *Florence*, as to perſwade them to yield to a kind of pretended Union in this matter; yet both their Apology penn'd by * *Marcus Eugenicus* Arch-Biſhop of *Ephesus*, and preſented to *Cardinal Cuſan*, and the Deputies of the Council of *Baſil* the year before, wherein they poſitively declare, That they neither had received any ſuch Doctrin from their Anceſtors, and therefore neither would they ever accept it; plainly ſhews they had no ſuch Tradition amongſt them;

Bellar. de Purg.
l. 1. cap. 2. p.
571, 572.

† *Session 25^a.*
Conc. Labb.
Tom. 13. pag.
492. & p. 1135.
* *Vid. apud*
Sixt. Senenſ.
Bibl. l. 6. An-
not. 259. pag.
667.
June 14.
1458.

And the proceedings of the same *Marcus*, and of the *Greek Church* after, neither of which would be drawn to consent to this *Union*, more fully confirm it. And it is well known how the Christians of *|| Asia* and *Africa* do not at this day consent with the *Roman Church* in this point, as some of their own *Authors* confess; tho others not so ingenuous, would endeavour to perswade the contrary.

|| *Histoire Critique*, pag. 5. 20. Edit. *Franck fort*, 1684. for the *Greeks*, Id pag. 69. Cites *Gabriel Sionita* affirming the same of the *Melchites*, *Purgatorium nullum existere pessime crediderunt*, Id. pag. 72. That the *Georgians* believe a *Purgatory*, but not such as the *C.R.* See concerning the *Armenians*, p. 141. *Job Ludolph. Hist. Ethiop. Lat.* shews the same of the *Ethiopians*, that they deny a *Purgatory*, l. 3. c. 5. n. 67, 68. See *Bellarmin.* l. 1. de *Purg.* cap. 2. pag. 572.

Acts xix. 25.
Ec.

C. Richlieu.

But however this be, *Purgatory* is now become an *Article of Faith*, and of too comfortable an Importance to be easily parted with; nor have I the Vanity to hope I shall be able to argue those men out of it, who by this craft gain their *Living*, and will no doubt therefore be as Zealous in Defence of it, as ever *Demetrius* was of the great Goddess *Diana* upon the same account. But for those whose interest it rather is to be freed from these Terrors after Death, which serve only to enrich the *Priests*, and keep the *Laity* all their lives in Fear and Subjection; I hope to satisfy them, that these are only *imaginary Flames*, invented for gain, establish'd upon false grounds, and kept up by artifice and Terrors to delude the People, but which themselves many of them no more believe, than did that great *Cardinal*, who minded one day to pose his *Chaplain*, and proposed this *Question* to him; *How many Masses would serve to fetch any Soul out of Purgatory?* To which when he appear'd, as well he might, unable to reply; the *Cardinal* thus pleasantly solved the doubt; *That just so many Masses would serve to fetch a Soul out of Purgatory, as Snow-balls would serve to heat an Oven.*

But 'tis time now to come to a closer Examination of all these things, and in order thereunto, let us first see;

S E C T.

SECT. I.

What it is that the Church of Rome means by Purgatory.

HAD the Doctrine of Purgatory been as clearly explain'd by the Council of Trent, as it was peremptorily defined in it, we should have had the less need to make the present enquiry. In Pope Pius the IV's Creed, it is only said in general terms, That they constantly believe that there is a Purgatory, and that the Souls there detain'd, are helped by the Suffrages of the Faithful. Nor is their Decree concerning it at all more clear; it only adds, "That they are assisted by the Suffrages of the Faithful, but especially by the acceptable Sacrifice of the Mass; and therefore, that the Bishops should diligently take care that the wholesome Doctrine of Purgatory deliver'd by the holy Fathers and Councils, should be believed, held, and taught by all the Faithful in Christ."

See it at the end of the Council of Trent, p. 225. Edit. Lobbe Paris 1657. fol.

Sessio. 25. pag. 174.

Indeed in the foregoing Sessions, we find two other things defined with reference to this Doctrine, but such as conduce very little to the better understanding of it. "1st. It *Anathematizes* those who shall say, that after the Grace of Justification, the fault and guilt of Eternal Punishment is so remitted to the Penitent Sinner, that there remains no guilt of a Temporal Punishment to be paid by him, either now, or hereafter in Purgatory, before he can attain to the Kingdom of Heaven. And 2dly, In their Canons of the Mass they resolve, "If any one shall say that the Mass is not a Propitiatory Sacrifice, or that it ought not to be offer'd for the Living and the Dead, for their Sins, Pains, Satisfactions, and other Necessities, let him be Anathema."

Session 6. Can. 30. pag. 47.

Session 22. Can. iii. pag. 135.

And

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Expos. Bish.
Condom, Sect.
viii. pag. 15.

And accordingly the Bishop of Meaux in his *Exposition of the Doctrine of the Catholick Church*, contains himself within the same Bounds. "Those (*says he*) who depart this Life in Grace and Charity, but nevertheless indebted to the Divine Justice some Pains which it reserved, are to suffer them in the *other Life*. — This is what the *Council of Trent* proposes to our belief touching the *Souls* detain'd in *Purgatory*, without defining in what their Pains consists, or many other such like things.

Papist Mis-
repr. Sect.
xxiii. pag. 30.

The *Misrepresenter* calls it, "A Place or State where *Souls* departing this Life, pardon'd as to the *eternal Guilt* or Pain, yet obnoxious to some *temporal Penalty*, or with *Guilt* of some *Venial faults*, are *purged* and *purifi'd* before their Admittance into *Heaven*.

In dissert. Sec.
iv. dissert. xli.
pag. 352.

Alexander Natalis is yet more precise: He distinguishes what is of Faith in this Matter, and what not, and thus resolves. That it do's not at all belong to the Faith. "1st, Concerning the Place, whether it be in this *World*, or upon *Earth*, or in the *dark Air* where the *Devils* are; or in the *Hell* of the *damm'd*; or in some place underneath nearer the *Earth*, that the *Souls* are *purged*. 2^{dly}, Concerning the *Quality* of those sensible Pains which the *Souls* held in *Purgatory* undergo; whether it be *true* and *corporeal Fire*, or whether *Darkness* and *Sorrow*, or any other *Torment* inflicted by the Justice of God, punishing them after a wonderful, yet true manner. 3^{dly}, Concerning the *duration* of these *Purgatory pains*, how long the *Souls* are detained there. For tho *Soto* thought that no *Soul* continu'd in *Purgatory* above ten years, yet it is a matter altogether uncertain how many years those Pains shall last. — The only thing therefore, *he says*, that is in Controversy between the *Catholicks* (as he calls them) and *Protestants*, is this, Whether the Faith teaches that there is a *State of the Dead*, in which they shall be *expiated*

A Discourse of Purgatory.

II

“piated by *Temporary Punishments*, and from which they
 “may be freed, or otherwise helped by the *Prayers* of the
 “Church.

But tho this then be all which these men suppose is to
 come into our inquiry; yet I must observe, that the *Cate-*
chism set out by order of the *Council of Trent*, determines
 concerning the *Pains* themselves, that they are caused by
Fire. “There is (says that *Catechism*) a *Purgatory-FIRE*, *Catechism. ad*
 “in which the *Souls* of the Faithful being tormented for a *Paroch. par.*
 “certain time, are expiated; That so a passage may be *1. Artic. v.*
 “opened for them into their *Eternal Country*, into which *Secl. v. pag 41.*
 “no defiled thing can enter. So that I do not see how *Colon. 1684.*
 they can chuse but allow the *Pains* of *Purgatory* to be de-
 termined by them to the particular kind of *Fire*.

St. Thomas is yet more precise; not only that it is *Fire*
 in which the *Souls* are tormented, but that it is the very *In 4. Sent. dist.*
 same *Fire* that Torments the Damned in Hell, and the just in *21. qu. 1. art. 1.*
Purgatory. And *Bellarmin* himself confesses, That almost
 all their Divines teach, that the Damned and the *Souls* in
Purgatory, are tormented in the same *Fire*, and in the same
 Place. *Bellarmin. de*
Purg. lib. 2.
cap. 6. pag.
646.

But yet, since they suppose that nothing ought to come
 into this dispute, but what is just defined in the *Council* of
Trent; we will take the state of the *Question* according to
 their own desire, and enquire only in the words of Cardinal
Bellarmin,

“Whether there be any such place, (as they suppose)
 “in which, as in a Prison, the *Souls* are purged after this
 “Life, which were not fully purged before: that so be-
 “ing cleansed, they may be able to go into Heaven,
 “where no unclean thing shall enter.

S E C T.

S E C T. II.

That there is no Ground for such a Purgatory in the Holy Scripture.

TO demonstrate this, it will not, I presume, be expected that I should shew the weakness of all those Places, which tho some of their Controvertists have alledged, yet the more learned among them freely confess to have nothing to the purpose in them. *Cardinal Bellarmin* has put together *xix* several Texts out of both Testaments; but yet was far from thinking them all to his purpose; confessing either of all, or at least of all out of the *old Testament*, except the *first*, that they are but *probable Arguments*. Of these *Alexander Natalis* utterly rejects *xvi*; and one he mentions not, as indeed he needed not to do it, when *Bellarmin* himself had set a particular mark upon it, as impertinent.

Ibid cap 8. *Bellarmin* himself had set a particular mark upon it, as impertinent.
arg. ult. Sect.
Utuntur no-
stri, p. 601. D.

The *Misrepresenter* unwilling to see his Cause reduced to two only places of Holy Scripture, restores again to its Authority † one of those which *Natalis* had rejected ∴, and adds another which they had all of them over-look'd, but very unfortunately: For that 1st, They have ever been esteemed || two of the most difficult and obscure places of all the *new Testament*; and therefore, certainly must be very unfit to build an *Article of Faith* upon. And then 2^{dly}, For *St. Austin*, upon whose Authority he would be thought to alledge them; 'tis evident that he utterly mistook the design of that Father, if he thought that he understood them of the *Roman Purgatory*, as both his words evidently shew, and his own Masters * *Natalis*, has ingeniously confess'd for the one, and ∴ *Bellarmin* for the other.

De Purgat. l.
 i. c. 3 p. 578. a.

† 1 Cor. iii. 15.
 ∴ 1 Pet. iii. 15.

|| *Bellarmin de*
Purg l. i. c. v.
p. 482. A. Na-
talis Alex. dis-
sert. xli. Sec.
iv. p 378.

* *Vid. in loc.*
 1 Cor. 3. 15.
 pag 277, 279.
 ∴ *Bellarmin. de Christi Anima, Lib. 4. cap. 13. pag. 455. per tot.*

So that then I may reasonably presume to have answer'd the design of the present *Section*, if I can give a fair account of those two places which they all agree to be the principal supports of this Doctrine; and from whence some of them doubt not to say it may be *demonstratively* concluded.

Natal. Alex. in loc pag 362.

Now the first of these, is that noted passage in the 2 *Maccab. cap. xii.* Where ∴ (they tell us) it is said, *That Money* ∴ *Misrepresent.* *was sent to Jerusalem, that Sacrifices might be offerr'd for the slain; and 'tis recommended as a holy Cogitation to pray for the Dead.* This not only *Bellarmin* ranks in the front of his *Scripture* proofs, but the *Misrepresenter* has again advanced it, and *Natalis* doubts not to call it a *demonstrative Testimony.*

n. 23. p. 28.

Bellarmin. de Purg. l. 1. c. 3.

Misr. Sect. xxiii. pag. 28.

Natalis ub. supr. p. 364.

But to all this our Exceptions are very just:

- 1st, That the *Book* it self is not of sufficient *Authority* to establish a *matter of Faith.*
- 2^{dly}, That if it were, yet is not the *Text* by any means clear for the proof of that, to which it is applied by them.

1st, For the *Authority of the Book it self.*

Thus much our Adversaries themselves confess, and I think we need desire no more; That this *Book* was never received by the * *Jews* as *Canonical*: That *St. Jerome* therefore rejected it out of the *Canon of the Christian Church*: That it was not of a ∴ *long time* after received into it; inso-much, that in || *Pope Gregory the Great's* time, that is *DC* years after *Christ*, it was lawful to doubt of its *Authority*, for indeed, that *Pope* himself did not receive it as *Canonical.* And sure then it ought not to be thought unreasonable in us to doubt of the *Authority* of a *Book*, which being a part of the *old Testament*, was yet never received by the

I See Monf. du Pin. Biblioth. differt. prel. p. 39. &c.

** Bellarm. de Purg. l. 1. cap. 3. p. 575.*

Natalis Alex. sec. iv. par. 3. differt. 4^a. p. 365.

∴ Bellar. ibid. p. 576. A. B.

|| Canus l. 2. c. 10. ad. 4.

Jews as *Canonical*, and of whose Authenticalness therefore, the Primitive Christian Church for the first DC years declared themselves altogether unsatisfied. But

2dly, To allow the *Book* the Credit which they desire; yet still the *Text* is by no means clear for the proof of that to which it is applied by them. The Story its self is this, 2 Maccab. xii. 39. v. Ec. "That when Judas the day after the Battel came to bury the Bodies of them that were slain, they found under the Coats of every one that had been killed, things consecrated to the Idols of the Jamnites, which was forbidden to the Jews by the Law. This discovered to them the cause of their Death, and how they were slain by God for their Sin. Hereupon Judas and all his men betook themselves to Prayer, and besought God that the Sin might wholly be put out of Remembrance. And Judas upon this occasion exhorted the People to keep themselves by their Example from the like Sin; and lastly, He made a Collection among them of a Sum of Money, and sent it to Jerusalem, to offer a Sin-offering unto the Lord.

This is the Story, and the Design of all is very easy; That Judas considering the danger he had been in by the Sin of these men, pray'd to God that it might not be imputed to the People, and offer'd a Sin-offering for the Congregation according to the Law; remembring what the whole People had once suffer'd in the like case for Achan's Transgression. Jobna vii.

But our Adversaries will have this Sin-offering to have been for the Dead, and the History expressly says it was so. I answer, 1st, The History says no more than what we have set down, that Judas did this: For the rest, it is the conjecture of the Historian, not an historical Narration of what design Judas had in it. Now that this could not have been his design, is evident, 2dly, In that neither the Law of Moses, nor any other part of the Holy Scripture, makes any mention

tion of any such *Sacrifice* either prescribed or allow'd of, for the *Dead*. And 3dly, Had the *Law* in some Cases approved of *Sacrifices* for the *Dead*, yet certainly it could not have done it in this, *Idolatry* being one of these Sins for which there was no Offering allowed, nor any *Atonement* to be made for it.

But what then is it that this *Historian* designed? I reply, it was this: That *Judas* by this *Sacrifice* made an *atonement* for the *Dead*, to the end that their Sin being forgiven, they might have a happy *Resurrection*. This he expressly declares, v. 44, 45. For considering (says the *Historian*) that there is an excellent reward laid up for those "that dye Godly, which was a holy and godly thought; Ἐἰτ' ἡμετέ-
" he therefore made an expiation for the *Dead*, that they πων τοῖς μετ'
" might be absolved from their Sin. For many of the *Jews* εὐσεβείας κοι-
then, as some Christians have done since, thought *Offer-* μιωμένοις
ings might be made for the forgiveness of those Sins after καὶ ἡλίσσον ὑπα-
Death, that were not forgiven before. Therefore seeing καί μὲν ἡν χα-
that these Souldiers died in a grievous Sin before they εὐσεβέσιον· ἐπὶ αὐ-
had time to repent, the *Historian* supposed that *Judas* τῷ εὐσεβείας
might have designed this *Offering* to expiate their Offence, ὁπίσσω· ὅθεν
that so they might obtain a *Happy Resurrection*. But now καὶ τὸ πνευμά-
this was only the *conjecture* of the *Historian*, and as before των τὸ εὐχέλαι-
we have seen very ill grounded, to be sure far enough di- σμέν ἐποίησα-
stant from the *Roman Purgatory*. For 1st, This respected το τὸ ἀμαρτίας
the *future Resurrection*, That the present *Sufferings* of the ἀπολυθῆναι.
Dead. 2dly, The *Prayers* here spoken of, were offered
for men who dyed in a *Mortal Sin*; but the *Papists* deny
that any such go to *Purgatory*, or can receive any benefit
from the *Prayers* of the *Living*. 3dly, Whatever becomes
of all the rest; how was it possible that these *Prayers*
should have been designed for the *Dead* to deliver them
out of *Purgatory*, when if we will believe the *Papists* them-
selves, their Souls were not *there*, but either in *Hell*, or in

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the *Limbus*, where they supposed the *Souls* of the *Ancient Fathers* were detained, till our Saviour Christ descending thither, set them free.

So that which way soever then we consider this passage, it cannot give us any manner of satisfaction. If we look upon it as a part of that *History*, the *Book* is not *Canonical*; nor was ever esteem'd so by the *Jews*, or by the *Christians* of the first 600 Years. If we take it as the *History* of what *Judas* did, this respected not the *Dead* at all; nor by consequence can it belong to *Purgatory*. If, according to the Opinion of the *Relator*, it regards the *Dead* indeed, but then with reference to their *future Resurrection*, not their *present Punishment*; and so is still impertinent. If finally, according to the *Hypothesis* of the *Papists* themselves, it is utterly impossible it should belong to *Purgatory*, because there was as yet no such place, and therefore these Souldiers could not be there, or by any *Sacrifices* be delivered from thence. And this I hope may be a sufficient reply to this first passage.

The other, from whence they also tell us their Doctrine of *Purgatory* may be *demonstratively* concluded, is in the *xiith* of *St. Mat.* v. 32. Where our Saviour speaking of the *Sin against the Holy Ghost*, tells us, "*That it shall not be forgiven neither in this World, nor in that to come.*"

He would, I believe, be thought to make a very strange conclusion, that should without more ado argue thus abruptly from this Passage, *Therefore there is a Purgatory*: And indeed they themselves are sensible of it. And therefore *Bellarmin* confesses, that according to the *Rules of Logic*, *Purgatory* cannot be inferr'd from hence: But according to the *Rules of Prudence* he thinks it may, because that otherwise, he says, Christ must be said to have spoken improperly, which we ought not to suppose he did. But if there be nothing in this place to prove *Purgatory*, according to the

the

the rules of Logic, I suppose it must be some mistake then, in that which he told us before, that it may be *demonstratively* inferr'd from thence. For as for the rule of *Prudence*, that will at most make it but *very probable*.

But indeed this rule will fail them as well as the other, as we shall evidently see in examining the Proofs which they make from it. Now their Argument lies thus : " Our Saviour Christ says, that the Sin against the Holy Ghost shall not be remitted *neither in this World, nor in that to come* : We must therefore suppose that some Sins shall be remitted *in the World to come*, or else our Saviour spake improperly, which according to the *Rules of Prudence* we may not say. Now *the World to come*, must signify the *state of the Soul between the day of every mans Death, and the final Resurrection*, because that after that, no Sins shall be remitted : And it must be to those who are in a *middle state*; because those who are *blessed*, are *already forgiven* ; and those who are *dann'd* shall *never be remitted*.

This is the sum of their arguing from this place : but now if it appear that we can have no manner of assurance of any of these suppositions ; much more if it be clear that not one of them is true ; Then I presume it will follow, that neither is it *prudentially credible* that our Saviour here intended to establish a *Purgatory*, but rather altogether certain that he did not.

1st, Then : Our Saviour says, that *the Sin against the Holy Ghost shall not be forgiven, neither in this World, nor in that to come* ; therefore, they conclude, some Sins shall be forgiven *in the World to come*.

I answer : It is most certain that some Sins shall be forgiven *in the World to come*, even all those that are forgiven

ven *in this*, and for which therefore God shall not call us to account at the last Day. As if one should say, To him that repents and believes, his Sins shall not be imputed neither *in this World* nor *in the World to come*; that is, they shall never be imputed. And so both St. Mark and St. Luke interpret the Phrase, * *He shall not be forgiven*, says the one; *he shall not be forgiven for ever*, says the other: What is this to Purgatory?

† Mark iii. 29.
Luke xii. 10.

But our Adversaries are more acute: Christ says the *Sin against the Holy Ghost shall not be forgiven neither in this World nor in that to come*; therefore some Sins that are not forgiven *in this World*, shall be forgiven *in the World to come*. This indeed is no consequence, according to the *Rules of Logic*, as Bellarmin acknowledges; but how then does it follow? Because that otherwise our Saviour Christ would have spoken *improperly*, which according to the *Rule of Prudence* we ought not to say. The Cardinal might have added, according to the *Rule of Civility* and *good Breeding* too. But still how does this appear? Why because that otherwise it would have been impertinent to say that it shall not be forgiven neither *in this world*, nor *in the world to come*, if no sins should be forgiven *in the world to come*, that are not forgiven *in this*.

I answer, 1st, He might have said it to exaggerate his Speech, and so the better enforce the hainousness of the Crime; and it is a thing very ordinary on such occasions to use many words, when one would have been sufficient: But 2^{dly}, He might, and certainly did do it, to prevent the mistake of the *Jews*, and cut off all hopes of pardon for this sin: Two things there were which they understood by the עולם הבא, or *world to come*; the *Kingdom of the Messiah*, and the *state after death*; and in both these they thought a Remission might be had for some sins, that were not otherwise to be forgiven: Our Blessed Saviour there-

therefore to take away all hopes of Remission for this Sin, and make the deeper Impression upon their minds, bids them not flatter themselves with any such fond Expectations; that this was a Sin that should *never be* forgiven them, neither in *this World*, nor in the *World to come*; i. e. neither *now* nor in the *Kingdom of the Messiah*; neither in the *hour of Death*, nor in the *day of Judgment*. But

2dly, They suppose, That the *World to come* must signify the time between every mans *Death* and the *general Resurrection*.

But now for this, there is no manner of Ground, either in the Holy Scripture, or in the Language of the *Jews*; nor can it be with any propriety so esteem'd. For the *World to come*, cannot be supposed to begin till *this World* ends, i. e. till the time be, that according to their own * Confession, *Purgatory* shall be no more. Whatever then our Saviour Christ means by the *World to come*, or however *Sins* shall be remitted there; it cannot be understood of *Purgatory*, which now is in this *present World*, and in the *other* shall be destroy'd.

* Bellarm. de
Purg. l. 1. c. 5.
p. 586. D. Di-
co, post novis-
simum judi-
cium non fore
Purgatorium

3dly, They suppose, lastly; That the Persons whose Sins shall be forgiven, are not the *perfectly just*, in whom there is no spot of Sin remaining; nor yet the *damned*, whose Sins are irremissible; but such as are in a *middle State*, i. e. that depart with sanctifying Grace and Charity, but yet guilty of some lesser Sins, of which they are to be *Purged*.

I reply, 1st, That there is not a word of all this so much as hinted in the *Text*; and any one might from thence as reasonably conclude for either of the *other kinds*, as they do for this *middle sort*. For as concerning the *Just*, it is not certainly at all absurd to say, that their *Sins* are then
forgiven,

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forgiven, when they are finally acquitted at Gods Tribunal, as they shall be in the *World to come*. And for the *Wicked*, since we here are told that *Blasphemy against the Holy Ghost* is the *only Sin* that shall *not be forgiven*; nay, our Saviour expressly says, That *all other Sins shall be remitted*; it may with much more agreement to the *Text* follow, that all men, be their Sins what they will, shall have Grace of Repentance whereby they may be pardon'd in the *World to come*, the *Blasphemers of the Holy Ghost* alone excepted, than that those only shall be *forgiven*, who die with *venial Sins*. But

2dly, What have we here to do with the *Remission of Sins*? *Purgatory* is a place, not where *Sins* are *remitted*, but where they are punish'd with the greatest Severity; nay, what is still more, punish'd after they are *remitted*; nay, what is still more extraordinary, therefore *punished*, because they are *remitted*. For if the *Guilt* were not *remitted*, the Sinner could not go to *Purgatory*, nor have the *favour* of being *punish'd* there. And therefore it is utterly impertinent from the *Remission* of some Sins in the *World to come*, to conclude there is a place where *all Sins*, even the *least*, are *exacted*, and that so rigidly, that there is no escaping thence, till either by their selves or their friends, they have paid the *very uttermost Farthing*.

Mat. v. 26.

In short, if we will conclude any thing as concerning the *Remission of Sins* from this; the Rules both of *Logick* and *Prudence* will direct us to make one part of the *Opposition* answer to the other: And then it will stand thus. The *Sin against the Holy Ghost* shall never be at all forgiven, whether as to *Guilt* or *Punishment*, but shall be avenged to all *Eternity*. Therefore all other Sins upon *Repentance* shall be *forgiven*, both as to the *Fault* and *Punishment*, so as not to be required, neither *now* or *hereafter*. Any other *Remission* than this, the Scripture no where speaks of, nor do's this Text infer it:
And

And to suppose without proof that there is any other, is in good earnest to beg the Question.

The sum of all, is what I before said: That our Blessed Saviour intended by this Phrase, to cut off all hopes of Pardon for this Sin, by telling them that it should not be remitted, neither by any Expiation in *this Life*, nor by any extraordinary Grace of God in the *Age of the Messiah*, or in the *Life after this*; which are the only notions of *the World to come*, that the *Jews* knew, and in both which they fanci'd some Sins not elsewhere *remissible*, might be forgiven.

See Dr. Lightfoot upon the place.

And this may suffice to have been said to shew how far the *Holy Scripture* is from establishing this *Doctrine* as an *Article of Faith*; for sure, if these places which they call *demonstrative*, are so little to the Purpose, we can have no great Expectation from the rest, which themselves esteem but only *probable* proofs of it.

SECT. III.

That the Primitive Church for 600. years, knew nothing of the Romish Purgatory.

BUT if the *Scriptures* be thus silent in this matter, let us see if the *Fathers* of the *Church* in the first Ages of the Gospel received the present *Doctrine of Purgatory* as an *Article* of their *belief*. I shall need to insist so much the less on this here, because the greatest part of the Authorities, that are usually produced to this effect, relate not immediately to *Purgatory*, but to *Prayers for the Dead*; and therefore will be more proper to be consider'd in the next *Discourse*. Those that speak precisely to this point are but few; and I shall take them in such order, as seems most natural for our *Examination*.

D

And

ORIGEN. And the first I shall mention, is *Origen*. We ought so much the rather to complain of the Sophistry of our Adversaries in making use of his Testimony; in that, either they themselves must deny that his Opinion concerning *Purgatory*, was the same with theirs, or they must confess that those *Fathers* and *Councils* who condemned him as an *Heretic* on this account, have in him pronounced their Sentence also. I have before observed of this Father, that he thought there were no Pains but *Purgatory* after this Life; inasmuch, that after a certain time not only all men, tho never so wicked, but the Devils themselves should be purified by them, and so saved in the end. This *Bellarmin* elsewhere confesses to have been his Opinion, and to this the place

*Lib. 1. de Purg.
c. ii p. 573. C.*

Origen. Homil. 6. in Exod. Qui salvus fit per ignem salvus fit, ut siquid forte de Specie plumbi habuerit admixtum, id ignis decoquat & resolvat, ut efficiantur OMNES aurum purum, Bellar. de Purg. l. 1. c. 10. p. 608. B.

which he quotes out of him clearly refers: *He that is saved, is saved by Fire, that so if by chance he has any thing of Lead mixed in him, the Fire may melt and separate it, that so ALL may be made pure Gold.* And is not this a rare

Testimony for *Purgatory*, which neither they themselves approve of, and which, both the Ancient Fathers *Epiphanius*, *St. Jerome*, *St. Austin*, nay, and even the 5th General Council its self, has condemned as *Heretical*?

GR. NYSSEN. And what I have now said of *Origen*, I must in the next place affirm of another Father, and he the first which *Bellarmin* produces on this occasion, viz. *Gregory Nyssen*, who has long since been observed as to this matter, to have favour'd the *Heretic* of *Origen*. Indeed we are told by *Photius*, that *Germanus* Patriarch of *Constantinople* in the VII. Century, wrote an Apology for him, in which he shews that this was not the Opinion of *Gregory Nyssen* himself, but that his works had been corrupted by the followers of *Origen*, the better to countenance their Error; which so ever

*Codex 233. p.
904. Ed. G. L.*

it

it were, it is the same thing as to the Authority of his Writings in this Controversy: And indeed the very places cited by *Bellarmin* shew, that this was the *Purgatory* he contends for; viz. such, in which all were to be purified, and at last saved for ever. He distinguishes two Orders of Men, of which one by the Discipline of Christ are purged

here on Earth, * such are the *Patriarchs, Prophets, Apostles, Disciples, Martyrs*, and as many as preferred (says he) a *Virtuous* life before a sensual and material enjoyment; In the other he ranks, "All other men whatsoever, who shall return, he says, to that Grace that was once given them, after that by the future Discipline (i.e. in the World to come, after the final judgment) they shall have cast off in the *Purgatory* fire their propension to matter: For so it is in the Original; and not as *Bellarmin* renders it; a Wiping away the spots of matter in a *Purgatory* fire after this life.

* *Greg Nyss* de mortuis Orat. pag. 635. Τὸς πατριάρχαις τε καὶ τοῖς προφήταις, καὶ τοῖς σὺν αὐτοῖς τε καὶ μετ' ἐκείνοις δι' ἀρετῆς τε καὶ φιλοσοφίας ἀναδραμόντας ἐπὶ τὸ τέλος; μαθηταῖς λόγων, καὶ ἀποστόλοις, καὶ μάρτυρας, καὶ πάντας τοὺς ἐν ἀρετῇ ζῶντας πρὸς τὸ ὑλικὸν περιμνηστικῶς βίβ. 636. A. To. 3. Ed. GL. Paris 1638.

Ibid. p. 636. Τῶν δὲ λοιπῶν διὰ τὸ εἰς ὑστερον ἀγωγῆς ἐν τῇ καθάρσει πρὸς ἀποκαλύπτων τὸ πρὸς τὸ ἕλκω πρὸς ἐπίδεικτον, καὶ πρὸς τὸ ἐξ ἀρχῆς ἀποκαθαρτικῆς τῇ φύσει χεῖν — ὅ γὰρ εἰς αἰὲν ἀποκαθάρσιν τὸ ἀλλοτρίων ἢ ἐπιθυμίας τῇ φύσει. B. Which *Bellarmin* from *P. Francisc. Zinus*, faultily renders, Alii autem post hanc vitam purgatorio igne materiae labes abstergentibus. de Purg. l. 1. c. 10. p. 607.

To these two I must in the next place subjoin *St. Jerome*, *S. HIEROME*. whom, tho' I will not with || *Ruffinus* accuse of being involved in the *Error of Origen*, yet † *Bellarmin* himself cannot deny him to have been charged with an Opinion not very much differing from it, viz. "That All Catholick Christians shall in the end be saved, after they have been tried and purified in the fire. And this the very place which they cite in favour of their *Purgatory*, plainly shews

|| See *Bellarmin*. de Purg. l. 2. c. 1. p. 631. A. † Ibid. 632. C.

Sicut Diaboli & omnium negatorum atq; impiorum, qui dixerunt in corde suo non est Deus, credimus æterna tormenta; sic Peccatorum & Impiorum, & tamen Christianorum, quorum opera in Igne probanda sunt atq; purganda, moderatam arbitramur, & mixtam clementiæ sententiam Judicis. Comm. in Is. in fin. Bellarm. l. 1. c. 10. p. 608. A.

to have been his Opinion; "As we believe (says he) the torments of the Devil, and of all that deny the Faith, and of those wicked men who have said in their heart there is no God, to be eternal: So for those who are Sinners

and wicked, but yet Christians, whose works are to be tried and purged in the fire, we believe that the sentence of the Judge shall be moderate, and mixt with clemency. In which words, this Opinion which the Romanists themselves confess to be Erroneous, is plainly contain'd, viz. Of the moderate punishment of wicked men and sinners, if Christians; i. e. of their salvation after a certain time of Purgation in the fire of the last judgment; (for so the opposition to the Eternal punishment of the others, requires us to expound it): But for the burning of good men, whose sins are forgiven, and who depart this Life in a state of Charity, and in the Grace of God, such as are punish'd in the Popish Purgatory, of this there is no mention.

Bellarmin. ib. p. 608. D. Hieron. lib. 1. contr. Pelag. ultr. med. Si autem Origines omnes rationabiles creaturas dicit non esse perdendas, & Diabolo tribuit Pœnitentiam; Quid ad nos, qui Diabolum & satellites ejus, omnesq; impios & prævaricatores dicimus perire perpetuo; & Christianos, si in peccato præventi fuerint, salvandos esse post poenas?

And the same is so evidently the meaning of the other passage alledged by Bellarmin from this Father, that there can be no doubt of it: "If, says he, Origen says that all rational creatures are not to be destroyed, and allows repentance to the Devil; What is this to us, who say, that the Devil and his companions, and

all wicked and prevaricating men shall perish for ever; and that Christians, if they are overtaken in their sins, shall be saved after Punishment?

And hitherto we have considered such passages as the Error of Origen, sufficiently different from the Doctrine of the

the *Romish* Purgatory, has given occasion to. But there was another *opinion* in the *Primitive Church*, which I have mentioned above, and to which many other expressions of the *other Fathers* do allude, *viz.* "That all those who at the *last day* shall appear before the Judgment-seat of Christ, shall be proved by a certain *terrible fire*, by the force of which the *good* and *bad* shall be separated, and if any evil of their past life still adheres to the *Good*, it shall then in *that Purgatory fire* be intirely done away.

Now to this belong those passages that are produced on this occasion from *Lactantius*, *Hilary*, *St. Ambrose*, *Eusebius Emiffenus*, and some of *St. Austin* himself. I shall offer one proof of this in the last instance of *Cardinal Bellarmin*, *St. Hilary*, which he thus quotes, "*An unwearied*

fire is to be undergone by us, in which are to be endured those grievous punishments, of a soul to be expiated from its sins. But the whole passage is indeed this: "*St. Hilary* in his Annotations on the 20 v. of the 119. *Pfal.*" *My soul breaketh for the longing that it hath unto thy judgments; applies it unto the future judgment; and among other observations has this passage, "Seeing we must render an account for every idle word, do we desire the day of judgment in which that unwearied fire is to be passed through? In which those grievous punishments are to be undergone for the expiating of a soul from sin? A sword shall pass through the soul of the B. Virgin Mary, that the thoughts of many Hearts may be revealed. If that Virgin who bore God, is to come into the severity of the judgment, will any one dare desire to be judged by God. This certainly is such a Testimony as had Bellarmin ever examined it, he*

Bellarmin. de Purg. l. i. c. 8. p. 607. &c.

Nobis est ille indefessus ignis obeundus, in quo subeunda sunt gravia illa expianda a peccatis animæ supplicia. Bell. p. 609.

Hilar. in Psal. 118. Gimel: pag. 865. F. 866. A. Edit. Paris, 1652.

An cum ex omni ocioso verbo rationem sumus præstaturi, diem judicii concupiscimus, in quo nobis est ille indefessus ignis obeundus, in quo subeunda sunt gravia illa expianda a peccatis animæ supplicia? B. Mariæ animam Gladius pertransibit, ut revelentur multorum cordium cogitationes; si in judicio severitatem, capax illa Dei Virgo ventura est, desiderare quis audebit a Deo judicari?

would

would have been ashamed to have produced it for a proof of *Purgatory*.

CYPRIAN.
Bellarm. de
Purgat. c. 10
pag. 5. D.

The *Authority* of *St. Cyprian*. as it is commonly cited by them, seems more considerable; "*'Tis one thing to be purged from sins by a long time of torments, and to be mended a great while by fire; another by suffering to have purged all sins.* But the truth is, this is as little to the purpose as any we have yet seen. *St. Cyprian* in that Epistle to *Antonian*, defends a certain new Decree of his Church that had been made in favour of those who fell in times of persecution, whereby they were admitted to penance, and by which it was feared by some, lest the Christians should be rendred more slow to suffer for the Faith. In this Epistle *St. Cyprian* shews *Antonian*, that though the Church had granted something of favour to these *Libellatic* Christians, yet still their condition was infinitely worse than that of the *Martyrs*, so that there was no cause to doubt but that every one ought to prefer *Martyrdom*, notwithstanding the new favour that was allow'd to them.

Cyprian. Epist. 55. Antoniano. pag. 109, 110. Edit. Oxon. Aliud est ad veniam stare, aliud ad Gloriam pervenire; aliud missum in carcerem non exire inde, donec solvat novissimum quadrantem, aliud statim fidei & virtutis accipere Mercedem: aliud pro peccatis longo dolore cruciatum emundari, & purgari diu igne, (s. diutine) aliud peccata omnia passione purgasse; Aliud denique pendere in die iudicii ad sententiam domini; Aliud statim a Domino Coronari.

And then entering upon the comparison, *'Tis one thing* (says he) *to stand in expectation of pardon*, (as the Penitents did) *another to be arrived at their glory* (as the Martyrs were): *'Tis one thing being clapt into the prison, not to go out thence till they have paid the uttermost farthing; (i.e. not to be admitted into the Church till they had past through all the several parts of the penance inflicted on them) another presently to receive the reward of their faith and courage: One thing to be cleansed by a long grief for sin, and to be purged a long time by fire; another to have purged away all sins by suffering.* (All which still refers to the afflictions and troubles of the Penance they were to undergo, and con-

concerning which all this discourse of *St. Cyprian* is ; wherea the *Holy Martyrs* by *suffering*, were already cleansed from all their *sins*. There is nothing more ordinary than by the phrase of *Fire* to signifie any kind of *afflictions* : and if the conjecture of the Reverend *Editor* of the *Oxford Cyprian*, be accepted, as the authority of several Manuscripts, seems to render it exceeding probable, that instead of *diu igne*, it ought to be *diutine* : then it will follow, that this *Father* spoke nothing at all of *fire*, but only said this, That it is infinitely better with the *Martyrs* to be justified from all their sins in *Heaven*, than with the *Penitents* be put under a long course of severe discipline for them here in the *Church* on *Earth*.

And this Interpretation the Learned *Rigaltius* approves ; And what *S. Cypr.* himself adds, plainly shews that it cannot refer to the *Romish Purgatory*, where going on still with the *Antithesis*, he adds, 'Tis one thing in the day of Judgment to expect with Anxiety the Sentence of the Lord, (as these Penitents were to do) ; another to be presently crown'd by the Lord, as these Martyrs were. Now this could not be said of the Souls in Purgatory, who if you believe them, are in no Anxiety about their future Sentence, but actually secure of their Salvation, as soon as they shall be deliver'd from those severe, yet temporary Pains in which they are.

For *Gregory Nazianzen*, both his * *Scholiast Nicetas* Interprets the *Fire* he speaks of, to be that of *Hell*, and the occasion of his words, and the Persons to whom he Addresses, shew it can be understood of no other. The Persons were the *Novatians* ; the occasion to exhort them by the fear of this Punishment to return to the *Communion* of the *Church*. Now for *Schismaticks*, if they continue obstinate in their Separation, I suppose the *Church* of *Rome* will allow there shall be reserved some worser *Fire* than that of *Purgatory*.

See his Annot.
in loc. p. 109,
110.

GREGORY
NAZIANZ.
* Tom. 2. Op.
G.L. p. 1037. C.
Paris 1630.

Greg. Naz.
Homil. 39. T. 1.
p. 636.

The

St. BASIL. The next Father produced by Bellarmin, is St. Basil, Bell. p. 608. C. who upon *Is. ix. 18.* says, That *Sin is therefore by the*

Ἦν ἡ ἀχρεὺς πολυκαρπίατος ἔστιν ἐν βοτάναις, καὶ ἡδεύει καταλήγει αὐτῆς ἡ ῥήνησις.

Ἐάν τινι ῥηματώσῃ καὶ ἀμάρτιαν διὰ τὴν ἱερομολογήσας, ἐπιήσει αὐτῷ ξηρὰ ἀξία καὶ κατακαυθὲν πύρρι καταβράδυναί.
Basil. in 9. *Is. Tom. 2. p. 216. Ed. G. L. Paris, 1637.*

Prophet compared to Grass, because Grass is the most fruitful among Herbs:—And then he goes on in the Words produced for Purgatory; If therefore we shall lay open our Sins by Confession, we shall make this Grass dry, and worthy to be devoured by the Purgatory Fire.

Now that this *Purgatory-fire* cannot be that which the *Romanists* mean, is evident from this, that the *Sin* is not *devoured* by that, but being first *devoured* by *Confession* and *Repentance*, is here *punish'd* in this *Fire*. We must therefore seek out some other meaning, and for that we can take no better than what this same *Commentary* affords us; *viz.* That it signifies the *Holy Spirit*, operating upon the *Hearts* of the *Penitent*, and with his *Cælestial Fire* consuming those *Sins* which by *Confession* are *dried*, and made fit for that *Holy Flame*. So on the 6th of *Isaiah*, speaking of the *Altar* which the *Pro-*

Ἐπεφάνη ἐν ἱερουργίᾳ, ὅτε ἔστι καὶ ἡ κατακαυσθὴ ψυχῶν, ὅταν ἐκπίπτῃ καὶ ἀμαρτωλίας δυνάμει τὸ κατακαυσθὸν πῦρ. Τοῦτο πνεὺς Κλειώτης καὶ Σίμωνος ἐκείνου ἡ καρδία ὅτι διήνοιξεν αὐτοῖς ὁ κύριος τὰς χαρὰς. Τοῦτο διαμαρτυρεῖται πνεὺς οἱ τοῦ πνεύματος ζῶντες, &c. To. 2. cap. 6. p. 172. B.

phet there saw, he says was signified by it, "A certain *Cælestial Altar*, namely the place of the *purifying of Souls*; from whence that *Purgatory-fire* is sent out to the sanctified Powers. With this *Fire* did the heart of *Cleophas* and *Simon* burn, when our

"Lord open'd to them the Scriptures. With this *Fire* are they heated, who are *warm'd* by the *Holy Ghost*, &c.

As for the other Passage that is alledged from the same *Comment*, it is so clear, that by the *purging*, or rather the *castigating Fire* which he there speaks of, he understands those

Vid. ibid. pag. 216. B.

those Evils and Afflictions that God was about to bring upon the *Israelites* for their Amendment, that I shall not need say any thing more to it.

For *Theodoret*, whom *Bellarmin* cites out of his *Comments* on *1 Cor. 3.* He is indeed the clearest of all to their purpose: *We believe*, says he, *this to be the very Purgatory fire, in which the Souls of the dead are try'd and purged as Gold in a Crucible.* But now the misfortune is, that *Theodoret* has no such words; nay, though they themselves are the *Editors* of his Works, yet have they never yet dared to insert this pretended explication into them. It is indeed an instance of the peculiar confidence of these men in their pretences to Antiquity, not only to go on to alledge * *Theodoret* for an Abetter of their Doctrine, after they had been publickly challenged by a *Greek Author* in his *Treat* against *Purgatory* concerning it; but especially, when his *Comments* on this very place of *St. Paul*, which themselves have set forth, interpret the *Fire* he there speaks of, to be the *Fire of Hell*; and the *Day* which is to reveal it, the *Day of Judgment*.

THEODOR.

Bellarmin. pag. 608. C. Di

* See Bellarm. l. 1. de Purg. c. 5. p. 591. B.

Nilus de Purgatorio, p. 144.

Theodoret in 1 Cor. 3. 12,

13. Τῆς γὰρ νῦν τοῦ πῦρ. Ια.

3. p. 134. A. and below Lit. B. ἡ γὰρ ἡμεῖς δηλώσει ἀπὸ τοῦ, ἡ ἡ κρίσις. Et Lit. C. ἡμεῖς τῆς ἐπιφανείας τοῦ σωτήρος. Edit. Paris G. L. 1642.

There are yet remaining two of the Writers of the *Latin Church* to be consider'd by us; the first *Tertullian* in his Book *de Anima*, c. 17. So *Bellarmin* alledges him; but it should have been the 35. But this Author is utterly foreign to his purpose: All he says is, That the *Souls* of Men shall be restor'd to their Bodies, some sooner, others later, in *Christ's millenary Kingdom*, according to what their Sins or Piety have deserved: That if we live wickedly, the Judge shall cast us into the *Infernal Prison*, from whence we shall

TERTUL.

Et iudex te tradat Angelo

executionis, & ille te in carcerem mandet infernum, unde non dimittaris nisi modico quoque delicto mora Resurrectionis expenso, Pag. 291. Edit. Paris 1675.

E

not

not go out, until every the least Offence has been paid for by the delay of our rising. And this was all that *Rigaltius* himself understood by it.

St. AUSTIN. As for *St. Austin*, the last Father to be considered by us, I have already said enough to obviate whatever Authorities can be brought from him. He was in the Opinion of those who believed a *Probatory-fire at the end of the World*; and to this, many of his Expressions refer. Again, he thought that those who departed hence, did not go straight to *Heaven*; and therefore, that those whole † Affections were very much tied to the things of this World, might still retain in their separate State some desires towards them, and be troubled for the loss of them: And by this we must explain some others of his sayings. But in all these he expresses himself with so much doubt and uncertainty, as plainly shews how little he thought any of these things to be *Articles of Faith*; and whatever they were, yet are they, to be sure, all of them vastly different from the *Roman-Purgatory*.

† See his *Enchiridion. cap. 67, 68, 69. Et in Quæst. ad Dulcit. qu. 1. See above, Introduction.*

And now after so particular an Examination of the several Testimonies produced in favour of this Doctrine; I think I may venture to conclude with the same that I began this Section, That neither the *Holy Scripture* nor *Fathers* of the first 600. Years, do at all Authorize the *Romish Purgatory*. Let us see, finally, whether the Reasons offer'd for the establishment of it, will have a sufficient weight to engage us to believe it.

SECT. IV.

That the Principles of Right Reason do not engage us to the belief of Purgatory.

AND 1st, thus they Argue. "There are some Sins
 "in their own nature *Venial*, and worthy only of a *temporal Punishment*: But it is possible a man may de-
 "part out of this Life with such only: Therefore it is
 "necessary that he may be *purged* in another Life.

*Bellarmin. de
 Purg. l. 1. c.
 11. p. 609. C.*

To this rope of Sand, rather than Argument, I reply;
 1st, That the Supposition it goes upon, is false. 2^{dly}, That
 the Conclusion it infers, is inconsequent. For the former
 of these; That some Sins are less than others, it is confessed;
 but that any Sins are properly *Venial*, we deny. To be
Venial, is to be worthy of *Pardon*, or not to deserve
Punishment; but whatsoever do's not deserve *Punishment*,
 can be no *Sin*, for all *Sin* infers an *Obligation to Punishment*;
 and therefore to be a *Sin*, and yet be *Venial*, is in
 proper terms no better than a flat Contradiction. Again,
 The Sins here spoken of, are supposed to be *worthy* of a
temporal Punishment; but Sins that are worthy of a *tempo-
 ral Punishment*, are not properly *Venial*; therefore, either
 the Sins here spoken of, must not deserve even a *tempo-
 ral Punishment*, or they cannot be said to be properly *Ve-
 nial*.

But 2^{dly}, Be the Sins, as they desire, *Venial*; how do's
 it from hence follow, that it is necessary that these be pu-
 nish'd in another Life? And why is not the *Blood of Christ*
 which cleanses the *greatest Sins*, a sufficient *Purgatory* for
 the least Infirmities? *Venial Sins* are by themselves con-
 fess'd to be intirely consistent with the *Grace of God*; nay,
 so consistent as not to *destroy*, or but even *lessen* it. Now

for a *Christian*, who has lived so well as to be still in the *Grace* and *Favour* of God; that has received an actual Pardon of all his other Sins, through the Merits and Satisfaction of Christ, so as to be absolutely certain of a Crown of Glory for ever; to think that such a one, I say, shall be punish'd with Torments, inferior in nothing but the Duration to those of *Hell-fire* its self, for such slips and infirmities as the best of men are encompass'd with, and which no man can ever hope perfectly to overcome; and this, notwithstanding all the Promises of Mercy and Forgiveness, which God has declared to us; this certainly is so far from being a Dictate of *Right Reason*, that it is impossible for any one that has any *Reason* at all, and is not exceedingly carried away with *Prejudice* for his *Opinion*, ever to believe it.

Bellarm. ibid.
p. 610. C.

Again, 2^{dly}, Thus they Argue: "When Sinners are reconciled to God, the whole *temporal Pain* is not always remitted with the *Sin*: Now it may happen, and often do's happen, that in a Mans whole Life, he do's not fully satisfy for that *temporal Pain*; and therefore there must be a *Purgatory* wherein to do it.

I answer, That this too proceeds upon a false Supposition, That God when he forgives our *Sins*, do's not also forgive the intire Obligation to *Punishment*, which by our *Sins* we stood engaged to; and which both *Scripture* and *Reason* contradict.

1st, That God do's sometimes afflict those Persons whose *Sins* he forgives, whether to prove, or to amend, or to secure them for the future, this 'tis confess'd we read in *Scripture*; and that this is most reasonable, cannot be deny'd upon the account of those excellent ends that are to be served thereby, both to the benefit of the Sinner, and to warn others by his Example not to offend. But where is there any

any mention of any thing of this kind either threatned or done in *another Life*? What end is there to be served in this? When Men go to *Purgatory*, they are already in the Grace of God, or otherwise they could not come thither; they are already forgiven their Sins, and secure of their Salvation. The punishments therefore of that place can serve no end, either of improving him that suffers them, or of keeping others by his example from offending. Add to this, That the Justice of God is already intirely satisfied by the Merits and Sufferings of Christ: So that then these punishments can be inflicted for no other purpose than for the delight God takes in punishing. But to say that God delights in the punishment of any, much more of good men, who are his Children, who love him, and whom therefore he both loves and intends to glorify to all Eternity; this is certainly to advance a notion unworthy of God, and contrary to all those kind and endearing *Idea's* which the Holy Scriptures have given us of him; and therefore ought not without evident proof, which is not so much as pretended to by them, to be admitted.

2dly, When we say that God *forgives sin*, we must understand by it one of these two things, *viz.* That he remits either the *Stain*, or the *Guilt* of it. For by *sin* there is only these two contracted. As for the *stain* or *pollution* of *sin*, That is not properly *forgiven*, but is wash'd away by God's sanctifying Grace upon our repentance and reconciliation to him: And for the *Guilt*, that is nothing else, but that *obligation* to punishment, which every Man by sinning, renders himself obnoxious to; so that to remit the *Guilt*, is to remit the *obligation* to punishment. To say therefore that God forgives the *Guilt* of *sin*, and yet that our *Obligation* to punishment remains, is in effect to say, that God forgives the *Guilt*, which he do's not forgive, which must be a *Contradiction*. But

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But may not God forgive the *Guilt* as to the *Obligation* it lays upon us to *Eternal punishment*, and yet retain it as to a *Temperal one*? No doubt he may; and had He declared that he would do so, we must have believed it. But then this would not have been properly to *forgive* the *Guilt*, but to *commute* it, to *lessen* it. And since neither has He any where declared that this is all he does when he *forgives sins*; nor does his Justice require that he should do no more; But especially, seeing whereever God speaks of the *remission of sins*, he does it without restriction, in the most large, comprehensive terms that can be imagined: We see no cause either to suspect his Goodness, or to lessen his Mercy by our own arbitrary and ungrounded limitations.

Belam. de
Purg. lib. 1.
c. 11. p 613.D.

But 3^{dly}, There is yet another Argument, and it is this:

“The Opinion that takes away *Purgatory*, is not only
“*false* but *pernicious*; for it makes men lazy in a-
“voiding sinning, and in the doing of good Works.
“Whilst he that believes that there is no *Purgatory*,
“but that all sins are abolish’d by death to those that
“die in Faith, saith to himself, To what purpose
“do I labour in Fastings and Prayer, in Contenance
“and Almsdeeds? Why do I defraud my heart of its
“delights and pleasures, since at my death, my sins,
“whether few or many, shall all be done away?”

———*Habeat jam ROMA Pudorem;*
Tertius e Cælo cecidit Cato.———

For is not this rare *Cant*? To hear those who have taken away the *fears* of *Hell*, with a demure countenance exclaim against us as wicked, in throwing off so great an engagement to Piety as, if you will believe it, they esteem

Pur-

Purgatory to be? But yet since the point is brought at last to this issue, let us see the comparison.

1st. We who deny *Purgatory*, thus press the practise of good works upon our Auditors. That God, to whom we are engaged by all imaginable ties of Love, Duty, and Gratitude, expressly requires them of us, as the *only means* to retain his favour. That if we be zealous in his service now, we shall certainly receive an Eternal weight of Bliss and Glory in his Kingdom. But that if we be careless and negligent of our duty, nothing but everlasting torments shall remain for us. That, let us not deceive our selves, or flatter our souls with any *new ways* of Getting to Heaven; *Without Holiness no man shall ever see the Lord.* Repentance is the only thing that by Faith can reconcile us to his favour: And repentance cannot be true, except there be a true Love of God, and an utter detestation of sin, and a hearty contrition that we have ever committed it; and a stedfast resolution never to fall any more into it; and this improved in an actual, sincere endeavour, what in us lies, to abound in Good works, and fulfil that duty which he requires of us. That without this, 'tis not any power or Authority of the Church, Absolving us from our sins; any Pardons or Indulgences, either before or after our Commission of them, that can stand us in any stead, or restore us to God's favour and the hopes of Salvation. But that if we do this, then indeed we may assure our selves of his acceptance; we may raise our hopes to the blessings that he has promised; and that we may be the more encouraged to pursue them, may assure our selves that all those joys which he has prepared for us, and which it does not now enter into the heart of man but to conceive any thing of as he ought to do, are not at any great distance: As soon as ever we have finish'd our course here, we shall presently be translated, if not to a perfect fruition of them, yet to such an *Antepast*,

past, as shall be more than a sufficient reward for all our endeavours in the pursuit of them.

This is the method of our Preaching: Let us now set Cardinal *Bellarmin* in the *Pulpit*, and see how much more effectually he will press these things upon his *Congregation*. And because I would not make the worst of the matter, we will not consider him in quality of a Jesuit, instructing the people by Artifice and Distinction, how to *evacuate* the whole *morality* of the *Gospel*, by stating precisely the *point*, How often a man is obliged to *love God*? Whether upon all *Sundays* and *Holydays*? or only *once a year*? or once in *five years*? or but any *one time* in a mans *whole life*? or finally not *at all*, neither *living* nor *dying*? This were, it may be, to carry matters too far; we will stop within the bounds of their more common belief.

And here first of all, as is most fitting, we must be sure to put them often in mind of the *Obedience* they owe to the *Church*: of the high opinions they ought always to retain of her, and of that intire *submission* wherewith they are to yield themselves up to her *Conduct*. That they be sure not to fail to go to *Mass* every *Sunday* and *Holyday*; that they eat no *flesh* on any of the *Fasts* of the *Church*, unless they are otherwise *dispensed with* to the contrary: That once at least every year they receive the *Sacrament*, and before they do so, that they fail not to go to *Confession*; That they make no doubt but by the *Priests Absolution* they are certainly forgiven their sins whatsoever they were; That indeed it were well that they were *contrite* for them; but if they are not, 'tis all one, *Attrition* with the Sacrament of *Penance* do's the same thing: That this therefore sets them free of all danger of *Hell*, so that be their lives what they will, there is no great fear of that; but yet that to *secure their Piety*, the *Church* has thought fit to discover to them another very terrible place called *Purgatory*, whither they must

must go to *satisfie* for their *sins* before they can get to Heaven. That, indeed, let them live how they will, hither they must come: But yet let them not be discouraged; there are several secret ways of avoiding it, with infinitely more security than the best Life in the world can give them. First, an *Indulgence* may be had, and that too *before-hand*, to *secure* the greatest *sinner* from ever coming thither. If this fail, yet they may enter themselves into some *Holy fraternity*, as for instance that of the *Scapulary*, and then they certainly get out of *Purgatory* the *Saturday* after they dye. At least, that let the worst that can happen, a good number of *Masses* when they are dead, *infallibly* does the *business*. 'Tis true, none of these things can be had without Money, and therefore the *poor* must take heed and have as few sins as they can to answer for; but yet that if they watch their time, an *Indulgence* will come at an easie rate, and the *Church* in *Charity* will fall her price, rather than refuse that *Money* that will be so much to the benefit of her *faithful Children*.

This is, I think, the difference between us: Let the world now judg, who it is that give the greatest encouragement to *Vice*, the Cardinal in these easie *methods* of *Salvation*, or *We* by retaining the old Scripture-way of *Repentance* and a *Good Life*. But the truth is, the Argument ought to have lain thus; The Opinion that takes away *Purgatory*, and leaves men that have lived well, in repose at their death, cuts off all the benefit of *Masses*, *Prayers for the dead*, and the like; not to say any thing of the dear concern of *Indulgences*, by which our *Church* and our *Clergy* in great measure subsist; and therefore tho' we know we have nothing to say for it, yet we are resolved we will not quit the belief of it: And this indeed is the honest Truth; but for the rest, 'tis in good earnest nothing to the purpose.

S E C T. V.

That the Doctrine of Purgatory is contrary to Scripture, Antiquity, and Reason.

Hitherto we have seen how little grounds the *Church of Rome* has to establish this *Doctrine* as an *Article of Faith*; We will now go yet further, and shew not only, that there is no *Obligation* upon us either from *Scripture*, or *Antiquity*, or *Reason*, to believe this *Doctrine*; but that according to the principles of every one of these, we ought not to do it.

1st. For Scripture.

It is not a little to be consider'd in opposition to this *Doctrine*, that these Sacred Writings not only every where represent to us this *present life* as the time of *tryal* and *exercise*, of *sufferings* and *afflictions*; but also encourage us on this very consideration to bear them with *Patience* and *resignation*, That as soon as we *die* they shall *all end*, and we shall receive the *blessed reward* which God has prepared for them that bear them as they ought to do. "I look upon it, says St. Paul, Rom. viii. 18. that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed. And again, 2 Cor. iv. 17. For the sufferings of this present life work out for us a far more exceeding and eternal weight of glory. Many other places of this kind there are, in which our *present sufferings* are compared with, and opposed to, our *future reward*. Now if when all these encounters are ended, there be still another, and a more dreadful sort of *tryal* to be undergone elsewhere, How could the Apostle have used those kind of *Antitheses*;
and

and have encouraged us to a constancy in our present afflictions, from the prospect of a time, when according to these Men there are yet greater and more severe ones to be undergone by us?

And this then may be a second *Observation*; That the Scripture always speaks of the *Death* of good men as a *Blessing*, an immediate rest from their labours; and therefore sure understood nothing of those *Torments* to which the Church of Rome now condemns them. So *Revel. xiv. 13.* *Rev. xiv. 13.* *I heard a Voice from Heaven saying unto me, Write; Blessed are the dead which die in the Lord, from HENCEFORTH, yea saith the spirit, that they may rest from their labours.* 'Twas this assurance made the Holy men of old so desirous of their dissolution, That they might find an end of all those labours and evils which they suffer'd here: *Phil. i. 23.* *Phil. i. 23.* *I am in a straight, says St. Paul, betwixt two, having a desire to depart and to be with Christ which is better, &c. Surely St. Paul never thought of Purgatory, when he talk'd thus of going to Christ; nor would he have appear'd so desirous of his Dissolution, had he known he should have been cast into such a fire as the Romanists suppose to be in this infernal Region.*

Nor can it here be reasonably said, that this was the Apostles peculiar happiness; and therefore that tho' he indeed was secure of going immediately to *Christ*, yet others were not therefore to expect the like favour: For *2 Cor. v. 1.* *2 Cor. v. 1.* *We find him promising the very same to all Christians indifferently; We know, says he, that if our Earthly house of this tabernacle were dissolved, we have a building with God, a house not made with hands, eternal in the heavens. And again, Verse 8. When we are absent from the Body, says he, We are present with the Lord: By all which it appears, that when good Men dye, they go to the Lord; to Christ; to their Heavenly House; and that sure is not Purgatory.* *Verf. 8.*

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To this agree those few instances we have of Just mens dying, in the *New-Testament*. *Lazarus* in the *Parable*, was in *Abraham's bosome*; The *Penitent Thief* on the *Cross* was promised that he should be that day with *Christ* in *Paradise*: And we have good reason to believe that the same is the state of all others, not only from the passages already mentioned, and many more of the like kind that might have been offer'd; but also from this, that we have not in all the *Holy Scripture* the least intimation of any such place as *Purgatory*: That there is neither precept nor example of any one that either pray'd for the *delivery* of *their friends departed*, out of these pains, or any Directions left for any one hereafter so to do: Now certainly it is not easie to be imagined, that the Holy Penmen should have been so perfectly silent in this matter, had there been so great a *Cause* for it, as the delivery of their *Souls* out of *Purgatory* undoubtedly would have been; or had they then esteemed it so excellent and necessary a piece of *Christian Charity*, as it is now pretended to be.

And this Presumption against *Purgatory* the Holy Scriptures will afford us. If we look

2dly, To the Holy Fathers,

We shall find them proceeding exactly upon the same Principles: They thought the just when they were departed were presently in a state of happiness; That it was injurious to Christ, to hold that such as died in his Faith were to be pitied; That Christians therefore ought not by any means to be afraid of dying: "Tis for him, says S. Cyprian, to fear death, that is unwilling to go to Christ. It is for him to be unwilling to go to Christ, who doth not believe that he beginneth to reign with Christ. — Simeon said, Lord now lettest thou thy servant depart in peace; proving and
" wit-

See his Book
de Mortalitate.
p. 157.

"witnessing that the Servants of God then have peace; then
 "enjoy free and quiet rest, when being drawn from these Storms
 "of the World, we arrive at the Haven of our everlasting
 "Habitation and Security.— Let us therefore embrace the
 "day that bringeth every one to his own House, which having
 "taken us away from hence, and loosed us from the Snares of
 "this World, returneth as to Paradise, and to the Kingdom of
 "Heaven.

I shall leave it to any one to consider, whether this Ho-
 ly Father, who discoursed thus of our Dying, believed any
 thing of these tormenting Purgatory-fires, that now keep
 Men in Anxiety, and make the best Christians afraid to
 dye. And the same is the Lan-

guage of all the rest. St. Chryso-
 stom particularly inforces the same
 considerations, from those Psalms
 that were usually said at the Bur-
 ial of the Dead. "Return to thy
 "rest, O my Soul, for the Lord
 "hath been gracious unto thee. You

Hieron. in Os. com. 3. Augustin. Epist.
 28. ad Hier. To. 2. p. 31. A. Et Tract. 49. in
 Joan To. 9. p. 124. A. Au^{tor}. Quest. sub Ju-
 stini nomin. Quest. 75. p. 436. D. E. Paris,
 1636.

Chrysost. Hom. de S. S. Bernice & Prosd-
 ce. T. 1. Frontad. pag. 563. Paris, G. L.
 1636.

"see, says that Holy Father, how that Death is a Blessing,
 "a Rest.— God calls it a Blessing, and dost thou Lament?
 "What couldst thou have done more, if thou hadst been his
 "Enemy?

But to put this matter, as to the Point of Antiquity, be-
 yond all doubt, I will remark distinctly two or three
 things.

1st, That several of the most Ancient Fathers not only
 believed the Souls of the Faithful to be in Happiness,
 immediately upon their departure, but to be carried
 immediately into Heaven. 1 So Athenagoras, 2 St. 1 Legat. pro
 Cyprian, 3 Origen, 4 Gregory Nazianzen, 5 Chrysostom, Christianis. 2
 de mortal. p. 157. vid. supr. 3 Orig. contr. Cels. l. 6, 7. 4 Greg. Naz. Or. 10. To. 1. p. 173.
 5 Chrysost. vid. supr.

6 Cyril

6 Cyril. Alex.
in Joan. 19. 30.
lib. 12. To 4.
Ed G. L. Paris,
1638. p. 1069.
B. C. 7 Hier.
Epist. 25. fol.
7. C To 1.
Edit. Erasmi.

6 Cyril Alexandrinus, 7 St. Hierom and others. Now, certainly they who believed that just Men when they dye go straight to *Heaven*, could not have believed that they were for a long while after their Death tormented in *Purgatory*; and therefore all these at least must have been of an *Opinion* different from the *Church of Rome*, in this matter.

2dly, Another thing remarkable in some of the Ancient Fathers, is, That they utterly deny that the *Soul* is capable of being *purged* in *another World*; and this is, to be sure, expressly contrary to the present Doctrine of the *Romanists* in this *Point*. Thus Gregory Nazianzen speaking of the Judgment after Death; "*'Tis better, says he, to be now chastised and purged, than to be deliver'd over to that Torment, when it shall be no longer a time of Purgation, but of Punishment.*" Where we see the Father expressly Opposes the time of *Purgation* in this *Life*, to the time not of *Purgation*, but of *Punishment* in the next. And St. Chrysostom, "*If the Soul be purged here, (i. e. from Sin) that Fire shall not hurt it, when it departs hence: But the Soul that goes hence in Sin, that Fire (not of Purgatory, but of Hell) shall receive.*" This was the Doctrine of those times; the Soul that was clear of Sin, by Gods Pardon and Forgiveness, no *Fire* could hurt; that which was not, no *Fire* could cleanse; but it was to remain in Torments of *Hell* for ever.

Nor may we omit to observe, 3dly, That the *Fathers* take no notice of *Purgatory* in such places, as had they Believed it, they could not well have omitted it. Hence we see no mention of it in any of their *Creeeds* or *Councils*, or *Catechetical Discourses*, in which the other Articles of their Faith are set down and explain'd. The 5th General Council, which condemned Origen for his Errors concerning the *Pains* after *Death*, never mentioned any other

ther *Purgatory* in opposition to that which he had *Heretically* invented. But that which shews it yet more plainly to have been unknown to them, is, that not only *St. Austin*, but *Pope Gregory* himself, the great Patron of this Error, yet spoke of it with some doubt; not as they use to do of a Point firmly believed by the *Church*, but as a peculiar thing in which they were not themselves very well resolved. When the Fathers disputed against *Origen*, they none of them mention any of the *Purgatory-pains*, which the *Orthodox Faith* taught, to distinguish them from those from which he erroneously had invented. When *Epiphanius* disputed against *Aerius*, concerning the Reason and Benefit of *Praying for the Dead*, is it to be imagined he could then have forgot the great concern of delivering the *Souls* departed out of *Purgatory*, had the *Church* then believed any such thing? To all which, if we finally add, That the *Greek Church* neither at this day do's, nor ever did receive this Doctrine, I cannot tell what clearer Evidence we can desire to shew, that this whole Business of *Purgatory*, is but an Error of the *Latin Church*, not an *Article* of the *Catholick Faith*.

3dly, For Reason.

I shall only offer this one Reflection: Whether there can be any Reason to think there should be such a place, and such punishments as *Purgatory*, for no end or purpose in the World. They who go thither, must be perfect in Charity, in the Grace of God, secure of their Salvation; their Satisfaction must have been made by Christ's Blood, and so God's Justice satisfied. Now when all this is already done, to what end is it that they should be tormented? Had there been any means by such a *Purgatory*, either to fit them

them for Heaven, or to satisfy the *Divine Justice*, there might then have been some pretence for it. But to think that God punishes Men only for Punishing-sake; and this too his own Servants, Men who are in his Favour, that have lived well, and upon that account are justified by him through the *Blood of Christ*; this is such an *Idea* of an Infinite *Love, Mercy and Goodness*, as sure can never be the Dictate of *Right Reason*; I think I may say, is utterly inconsistent with it.

O F

O F
P R A Y E R S
F O R T H E
D E A D.

WE have now pass'd through the former Part of our Undertaking, and found but little Reason to be concern'd for those *imaginary Flames*, which so much terrify those of the other Communion. It only remains that we descend to the great Argument that is most usually insisted upon by them, to prove at least the *Antiquity* of their *Error*, and that is from the undeni'd Primitive Custom of *Praying for the Dead*; and concerning which, I suppose, it may be sufficient to offer these two things.

1st, To give a general Account, What the *Practice* of the *Primitive Church* was; from whence it will appear how little Advantage the *Church of Rome* can derive to themselves by it.

2^{dly}, To Answer those *Allegations*, that are from hence brought by them in favour of that *Praying for the Dead*, which is now practis'd by them in their *Church*.

G

S E C T.

S E C T. I.

Of the Practice of the Primitive Church, in Praying for the Dead.

NOW that I may give the clearer account of this, I must observe; *1st*, That it is one thing to enquire whether we may not innocently *Pray for the Dead*; and another, whether we ought to do it? *2.* That there is a great difference between *Praying* for the *Dead* in general, without defining what the particular intent of it is, and what Advantages accrue to the *Dead* thereby, and determining that we are to *Pray* for the *Dead* upon such a certain Account, as for instance, *To deliver their Souls out of Purgatory*, and that our *Prayers* are effectual in order thereunto.

1. As to the former of these, We do not deny but that the Fathers did begin very early to *Pray for the Dead*; and some of them were so zealous for it too, that *Epiphanius* (as we shall see below) made it no small part of his Accusation of *Aerius*, that he opposed the Practice of it. But yet, we do not find that they pretended it was any part of a Christian's *Duty* to do this: That the Gospel has any where required it of us, or recommended it to us: In short, they did it as something which seemed to them very Pious and Fitting; but they tied up no Man's Conscience with any *Decisions* or *Anathema's* about it.

2. For the Benefit and Advantage of it, in this they were yet less agreed than in the other: Insomuch, that when *Aerius*, whom I before mentioned, earnestly demanded what good came to the *Dead* from our *Prayers*? * *Epiphanius* chose rather to fly off to the *Custom* of the *Church*, to the necessity of these *Prayers* to distinguish the Condition of

* *Epiph. Hæres.*
75. l. 3. n. 3. p.
908. *A. Edit.*
An. 1682.
Ibid. n. 7. p.
911. C.

of our Blessed Lord from that of all other Persons, and the like; than he would say expressly, *how or wherein the Dead* were profited by them?

Many were the *private Opinions* of those holy Men, as to this matter. Some who believed the *Millenary Doctrine* before mentioned, that the Dead in Christ should revive within the compass of a *thousand Years*, some *sooner*, others *later*, according as they had lived *better or worse* lives on Earth; flatter'd themselves, that by their Prayers they might hasten the Felicity of their Friends, and accordingly pray'd, * *propter maturam Resurrectionem*, for their speedy rising in Christs Kingdom.

Tertullian. lib. 3. contr Marc. c. 24. p. 412. Intra quam extatem (sc. 1000. annorum) concluditur sanctorum resurrectio, pro Meritis maturius vel tardius Resurgenti-

*tium. * Tertull. de monogam. c. 10. p. 531. A. Ambros. de Obiit. Valent. T. 3. Te quæso, summe Deus, ut Charissimos Juvenes matura Resurrectione suscites, &c.*

2. Others supposed that in the *General Conflagration* of the World at the last day, All Men should pass through the *Fire*; That the better Christian any one had been, the less he should feel of the Torment of it: And these pray'd for the Dead, that God would *have Mercy on them in that day*, and not suffer them to be too much *singed and burnt*, not in the Fire of *Purgatory*, but in the *General Conflagration at the end of the World*.

3. Some believed that the *Souls of just Persons departed*, went not straight to *Heaven*, but were reserved in a certain place of *Sequester*, where they earnestly expected and continually wish'd for their *Absolute Consummation with all the Faithful in Christs Kingdom*. And these pray'd that God would give them *Ease, Rest and Refreshment*, in the *Bosom of Abraham*, that they might be comforted with the blessed *Company of the Holy Angels*, and the *Vision of our Saviour Christ*, till the so much wish'd-for day of *Judgment* should come.

A Discourse of Prayers for the Dead.

4. And lastly, not to mention any more ; others there were who thought that the *Sentence* was not instantly pronounced as soon as men died ; or if it were, yet not so Peremptorily, but that still, till the last day, an encrease of *Glory* might be added to the *Crown* of *Righteousness* which God hath designed for the *Just* ; and some *diminution* made of the *Torments* of the *Wicked*. Now these pray'd for the *Dead* out of this Hope, to render them either more *Happy* or less *Miserable*, to *augment* their *Glory*, or to *diminish* their *pains* for ever.

And all these were the *private Opinions* of particular men, no *definitions* of the Faith of the Church in this matter : † Many of the Holy Fathers declaring no other cause of their *praying for the Dead* than only to shew their Hopes of them, that they still lived, and therefore ought to have some *Communion* maintain'd with them : Or else to distinguish all, even the greatest *Saints*, from our *Blessed Saviour*, and shew his infinite Prerogative above them, whilst they pray'd for all the rest, to testify their infirmity ; and only *gave thanks* for him to manifest his *Glory*.

Having given this particular account of the *Opinions* of the primitive *Fathers* as to this Point, and to some or other of which I shall shew, that all the passages produced out of them, in vindication of the Doctrine of *Purgatory* may be applied ; it will be no difficult matter to shew how little all this can favour the present Doctrine of the *Roman Church* in this matter.

1. The Primitive Christians, 'tis true, pray'd for the *Dead*, but they never put it into any of their *Creeds*, as the *Council of Trent* has done now. Nay *Epiphanius* himself, in the close of his Book, making a distinct recapitulation of what was the *Catholick Faith*, and what the *Constitution of the Church*, places *Prayers for the Dead* among * the latter ;

See Epiph.
Tom. 2. l. 3.
p. 1103. Vol.
I. N. 21.
* Ibid. N. 23.
p. 1106.

latter; and which were therefore used, because the *Custom* of the *Church* gave *Authority* thereunto.

2. The *Prayers* that are made for the *Dead* by the *Church* of *Rome*, are expressly determined to this particular end, To *Help* and *Relieve* the *Souls* that are detained in *Purgatory*. Whereas we do not find in the *primitive Church* any thing at all defined as to the immediate design and benefit of them; and are only sure of this, that it was not to deliver the *Souls* out of *Purgatory*.

See Sess. 25.
Conc. Trid. de
Purg. Symb.
P. IV. &c.

Now this in general is Evident, in that we find them to have pray'd for the best Persons, for the Holy *Apostles*, *Martyrs*, and *Confessors*; for the Blessed *Virgin* her self; for those whom they supposed at the same time to be in *Happiness*, and whom the *Papists* themselves do not suppose to have ever touch'd at *Purgatory*.

Thus we find in the *Liturgies*, said to be of the Ancient Church, that their *Prayers* were made for all these: The Author of the *Ecclesiastical Hierarchie*, having first described the Party deceased † 'as

'replenisht with Divine Joy, and
'now no more fearing any change
'for the worse; being publickly pronounced a happy man, and
'verily admitted in to the Society of the Saints that have been

† De Ecclesiast. Hierarch. Cap. 7. Pag.
347. 348. 350. A. B. C. 352. C.

'from the beginning of the world; then brings in the * *Bishops* praying for him, 'That God would forgive him
'all the sins he had committed
'through Humane infirmity, and
'bring him into the Light and Land of the Living, into the
'Bosom of Abraham, Isaac, and Jacob: Into the place
'where there is no more any pain, or sorrow, or sighing.

* Πάντα μὲν ἀφεῖναι τὰ δι' ἀνθρώπων
ἀδυνατῶν ἡμετέρας αὐτῷ κακομενέσθαι, καὶ τα-
τάξαι ὃ αὐτὸν ἐσπῶν ἐν χαίρῃ ζώντων, &c.
Pag. 354. A.

In the *Liturgy* said to be St. *Basil's*, we find them thus praying for the Dead; 'Be mindful, O Lord, of them which
'are dead, and are departed out of this Life, and of the
'Or-

See all these
Collected by
A. B. Usher;
Answer to a
Challenge;
Ch. of Pray-
ers for
the Dead;
p. 185. &c.
Edit. 1625.
Constitut. A-
post. lib. 8.
Cap. 12.

'Orthodox Bishops which from Peter and James the Apostles
'until this day have clearly professed the right word of Faith;
'and particularly of Ignatius, Dionysius, Julius, and the rest
'of the Saints of worthy Memory. Be mindful, O Lord, of
'them also, who have stood unto Blood for Religion, and by
'Righteousness and Holiness have fed thy holy Flock.

In the Liturgy ascribed to the Apostles, thus they pray,
'We offer unto Thee for all the Saints which have pleased Thee
'from the beginning of the World; Patriarchs, Prophets,
'Just men, Apostles, Martyrs, Confessors, Bishops, Priests,
'Deacons: Surely, I hope not to deliver all these out of Pur-
gatory.

Liturg. Æ-
gyptiac. ex
Arabic. Con-
vers. Usher.
ib. p. 186.

In the Liturgy of the Church of Ægypt ascribed to St. Ba-
sil, Gregory Nazianzen, and Cyril of Alexandria, it stands
thus: 'Be mindful, O Lord, of thy Saints; vouchsafe to re-
'member all thy Saints which have pleased Thee from the
'beginning; our holy Fathers the Patriarchs, Prophets, Apo-
'stles, Martyrs, Confessors, Preachers, Evangelists, and all
'the Souls of the Just which have died in the Faith; especially,
'the holy Glorious, the evermore Virgin MARY, Mother of
'God; and St. John the forerunner the Baptist and Martyr:
'St. Stephen the first Deacon and Martyr; St. Mark the
'Apostle, Evangelist, and Martyr, &c.

Chrysost. Li-
turg. Edit.
Goar. in Eu-
chol. p. 78.
Paris. 1647.

In the Liturgy of the Church of Constantinople, said to
be St. Chrysostoms, we find the very same: 'We offer unto
'Thee, this reasonable service for those who are at R E S T in
'the Faith; our Fore-fathers, Fathers, Patriarchs, Prophets,
'and Apostles, Preachers, Evangelists, Martyrs, Confessors,
'Religious persons, and for every spirit Perfected in the Faith:
'Especially, for our most Holy, immaculate, and most blessed
'Lady, the Mother of God, the Ever-Virgin MARY.

I suppose, I need no other Evidence than these publick
Records of the very prayers of the Primitive Church, to shew
that they did not pray for the Dead, with any intent to the
bringing

bringing them out of *Purgatory*; and by consequence that there can be no manner of proof derived from what those Holy men did, to justify what the *Church of Rome* now does. Were it at all needful to enforce this from the Testimonies of private Writers, I could easily run them out into a greater length than I am willing to do.

* *St. Cyprian* pray'd for *Laurentinus* and *Ignatius*, whom he in the same place acknowledges to have received *Palms* and *Crowns* for their sufferings. † *St. Ambrose* pray'd for the Religious Emperors *Valentinian* and *Gratian*; for || *Theodosius*; for his Brother * *Satyrus*; all which at the same time he declares he thought to be in Happiness. *Gregory Nazianzen* did the like for his Brother *Cæsarius*: And all these and many other proofs might at large be produced, were it needful to insist.

* *Cypri. Epist.*
xxxix. pag. 77.
Ed. Oxon.
† *De obitu*
Valentin. Im-
per.
|| *Id. De Obitu*
Theodos. Im-
per.
* *Id. De Obitu*
fratris Greg.
Naz. in Funer.
Cæsarii Or. 10.

But this will more properly be done in the next point; wherein I am to examine the proofs offered by those of the *Roman Church* in favour of their own present practice from the Custom of the *primitive Fathers* which we have hitherto been speaking of.

SECT. II.

The Allegations brought by those of the Church of Rome, to justify their practice of Praying for the Dead, examined; and their weakness demonstrated.

BEfore I enter on this debate, it may not be amiss to premise what the true state of the Point in Controversy is; viz. Not whether the *Primitive Fathers* did not pray for the Dead, after the manner we have now seen; for that we have already confess'd they did: But whether they pray'd for the Dead upon the same principles that the *Church of Rome* does now, as supposing them to be in a state of Torment, undergoing

ing the *temporal Pains* due to their *Sins*, and in which, therefore they were charitably to be relieved by the *Prayers* and *Suffrages* of the *Living*. This is that which our Adversaries are to prove to us; and I will now enquire what one of the *latest* of them in his *Collections* upon this *Point*, has offer'd to this purpose.

Nubes Testi-
um: of Acrius,
pag. 84.

Ibid.

Nubes Testi-
um, p. 84.

And here, *1st*, I cannot but observe his loose proposing of the *Point* in debate, and the short account he gives of the *Case* of *Acrius* in this matter, whom he sets at the *Head* of his Enquiry. "*In the first Century*, says he, *about the year of Christ 50. Acrius went out of the Church, and teaching many erroneous Doctrines, related by St. Epiphanius, Hæc. 75. endeavour'd to draw Numbers after him. His principal Tenets were those wherein he condemned Prayers for the Dead, &c.—And a little below, Acrius condemned praying for the Dead: The Fathers practised it, and own'd it as advantageous to the Souls departed.*"

That the Fathers practised *praying for the Dead*, and that many of them believed it *advantageous* to them, we have before freely allow'd: And that *Acrius* was to be condemned for what he did in Opposition hereunto, we shall hereafter shew: In the mean time this *Gentleman* ought to have known, that this is neither what they affirm, or we deny: If he will state the *Question* as he ought, it must be as we have before done it. "*Acrius condemn'd Praying for the Dead, to deliver them out of Purgatory; the Fathers practised it, and own'd it as Advantageous in order to this End: But this neither did Acrius condemn, nor the Fathers practice; and therefore, the state of this Question alone, had it been sincere, would have confuted his whole Chapter.*"

B-ll de Purg.
l. c. 2 Dp 57
Petavius in
Epiphan. pag.

To give then such an account of *Acrius*, as may let us distinctly see what his *Error* was, and how little charge-

378. n 3. Natal. Alex. disp. 41. Sec. iv. pag. 346. part. 3.

able

able we are with it, however it has pleased the Writers of the *Roman Church* not without some ignorance, as well as much uncharitableness to impute it to us: I must first observe a small mistake in our Author, as to the point of his *Chronology*, whereby he is pleased to place * *Aerius* in the * Page 84. *first Century*, about the year of Christ 50. I shall not need to say that there must be something of an *Error* in this, because his own friend *Natalis*, out of whom he has transcribed every *Article* of this Chapter, will assure him, that he was contemporary with *Epiphanius*, and living at the time that that Father wrote: So that unless we shall suppose him to have been almost 400 years old, we must conclude that this *Gentleman* has placed him near 300 years before his time. But this only by the way: As for the *Error* its self with which *Epiphanius* charges him, it is this, "That he opposed the mentioning the names of the dead: *Epiphan. Her.* " asking, to what purpose they did it? He that is alive pray- 75. pag 908.B. " eth, or offereth the Sacrifice; what shall this advantage the " dead? But if the dead are indeed profited thereby, then " let no man from henceforth trouble himself to live well; only " let him oblige his Friends, or give Money to persons to pray " for him, that none of those inexpressible sins he hath committed may be required of him. This was the case of *Aerius*: And had the *Church* indeed universally believed, as some of the *Fathers* did, that the *Judgment* after death was suspended till the *General Resurrection*, and that in the mean time the sins of the *dead* might be expiated by the *Prayers* of the living, he had but justly enough opposed so dangerous an *Error*. But this was not the common opinion of the *Church*, nor her design in those *Prayers*: which as the *Author* of the *Ecclesiastical Hierarchy* tells us, were made only for good men: either for such as had committed no notorious faults, or had repented of them, and so died in an assured hope of God's favour and acceptance. And

Natalis Alex.
Hist. iv. Sec.
par. 1. p. 263.
Paris 1679.

Dionys. Eccles.
Hierarch. cap.
7. οὐδὲν ἐστὶν
τὸν κοινὸν ὅτι
τοῦτο ἵσχυται
ἐν ἀνθρώποις.
page 347.

H

there-

Epiphan. ibid.
n. vii. p. 911.

therefore *Epiphanius* in answer to this Objection, gives other reasons why they pray'd for the dead; viz. to declare their *Faith* and *Hope* concerning them; to distinguish the infinite *Prerogative* of our Saviour Christ above all, even the chiefest of his Saints, by praying for these, but giving thanks only for him: And then for the benefit these Prayers did the dead, he tells him that tho' they were not of force to cut off all sins, which was the foundation of his objecting, yet they were profitable to them, to implore the Mercy of God for those who had been sinners, but repented; and to obtain for them a recompence for all in the resurrection of the just.

The Prayers therefore of the Church, for the rejecting of which *Epiphanius* here justly reproves *Aerius*, were not such as the Church of Rome now useth; it being not imaginable, had the Church then known any thing of praying of Souls out of Purgatory, that either *Aerius* could have ask'd the Question, *To what purpose are these Prayers?* Or *Epiphanius* being ask'd, not presently have replied, to deliver the Souls departed from the flames of Purgatory. The Prayers that *Aerius* condemned were those which the primitive Fathers made upon the account that from *Epiphanius* I have just now given: And which those of the Church of Rome do no less condemn than he did; whilst they so often tell us, that if there be no Purgatory, Prayers for the dead must be un-

† Contr. Gent.
lib. 4. c. 91.

|| Controversy

Theol. qu. 6.

Schol. Sect. 7.

* *Azorius* In-

stit. Moral.

Tom. 1. l. 8.

c. 20. See these

cited by A. B.

Usher. Answer

to a Chall. pag. 244, 245.

profitable: So says † *Aquinas*: That the manner of praying for the Apostles, Martyrs, &c. is by disuse deservedly abolished: || So *Mendoza*: Nay, that to offer Sacrifices for those that are in Bliss is plainly absurd and impious: So says * *Azorius*; who in this certainly outruns *Aerius* himself, who only pretended that it was unprofitable; but never durst say it was impious and absurd.

It is therefore very improper in our *Collector* of the *Primitive Fathers* to insinuate as if we were *Aerians* upon the account of our not *praying* with them for the dead. *Aerius* rejected the *Prayers* that the *Primitive Church* made, upon those principles that we have said, and which the *Romanists* themselves reject and condemn with him: We reject those *Prayers* which the *Church of Rome* makes now for *delivering Souls out of Purgatory*. Had we lived in those times that *Aerius* did, we had readily complied with the *Practice* of those Holy men, upon such grounds as they used it: Had those Holy Fathers lived now in the dregs of the *Church*, and seen the abuse of the *Romanists* in this matter, I make no doubt but they would have censured both the *Cause* and the *Practice* of the present praying for the dead, as false and unfitting; I am sure *Epiphanius* elsewhere gives us sufficient reason to believe that he would; where speaking concerning the *state after death*, he tells us, "That in *Epiphan. Her.*
 "the Age to come, after the death of a Man, there is no ad- 59. pag. 501.
 "vantage of fasting, no call to repentance, no demonstration D. 502. A.B.C.
 "of Charity; — There *Lazarus* does not go to the Rich
 "man, nor the Rich man to *Lazarus*: Neither *Abraham* sends
 "the poor man to labour that he may grow rich, nor do's the
 "rich man obtain, tho' with *Prayers*, intreating merciful
 "Abraham. Then the *Garners* are sealed, the time is ended,
 "the combat finish'd, the *Lists* are empty, and the *Crowns* di-
 "stributed. Those that have not yet encountred have no more
 "opportunity, and they who have been overcome in the *Lists*
 "are cast out. In short, all is perfectly ended when once we
 "are departed hence.

And now having thus prepared the way to the following enquiry; Let us see whether his *Fathers* will prove any better *Advocates* for their Cause, than this loose and imperfect state of the Question between us seems to promise.
 And

1st. I must take notice that the greatest part of those he has here cited, say only in General, that they were wont to pray for the dead, that God would forgive them their sins, and instate them in the light and land of the living; or something of the like kind. Now it is evident from what has been before observed, that all these argue nothing more than what we have already confess'd to have been the practice of the *Primitive Church*, but give not the least Authority to those Prayers which are made in the Church of Rome to deliver the Souls departed out of Purgatory.

Nubes test. So Dionys. Areopag: "The venerable Prelate coming, p. 85. Natalis "prays over the dead body, he implores the Divine Clemency Alex. sæc. iv. "to pardon all the sins committed by the deceased party, To. 3. p. 392. "through humane frailty, and that he may be received into Dionys. Hierarch. Eccl. p. 354. A. the state of bliss, and region of the living.

This is indeed the sense of what the pretended Dionysius says, tho' not his Words: But then I must observe 1st, Dionys. ib. p. 348. C. "That this Prayer is made over those, who having lived "holy lives, are now come to the end of their combats, and "therefore rest in Joy and in a certain Hope, and are already received into those most holy seats, to which all those in "time shall be promoted, who are here endued with a Divine "perfection. So that it must be an intollerable presumption to pretend that this Prayer was designed to deliver the deceased out of a place of Torments, nothing inferiour to those of Hell fire, such as we are told Purgatory is.

2^{dly}, The Author inquiring to what purpose these Prayers were made, answers, "That the holy Bishop knowing the promises of God to those who had lived well, now pray'd that "those sins which by human frailty had been committed by the "person deceased, being forgiven, the rewards promised to the "just might be accomplished in him. Here then is a plain account of the design of their Praying, but no way favourable to the business of Purgatory.

3^{dly}, Pa-

3dly, Pachymeres in his Paraphrase, explaining what the meaning of those *Hymns* and *Lessons* was, which were read at the Funeral of such a one for whom they thus pray'd, says, 'Tis to signify those eternal Mansions, to which the party deceased is gone, and to exhort the living to strive after the like holy end. Now, surely these Eternal Mansions of the blest were not the Roman Purgatory; and it would have been but an uncomfortable Exhortation to have propos'd to the Living, that they should use their utmost endeavours, that they might come into this place of Torments.

Dionys. Eccl.
Hierarch. p.
366. D.

4thly, In his account of the Prayers themselves, he says, "That the Bishop knows from the Holy Scriptures, that by the just Judgment of God, a blessed and divine Life is prepared for the just, the divine Goodness mercifully overlooking the spots which by humane frailty we contract, and from which no Man is free. And therefore knowing this, he prays, that whatever spots of this kind, he by his frailty may have contracted, that God would mercifully overlook them, and give him his sacred Reward. And the same was the Language of the Ancient Liturgies of the Church, which we have before cited; in which, having named the Holy Apostles, Martyrs and Confessors, which even the Romanists themselves will not send to Purgatory; they pray, that they may rest in the Country of the Living; in the delights of Paradise, in Gods Kingdom, in the Bosom of Abraham, Isaac and Jacob; as
† St. James's Liturgy has it in the very words of Dionysius: Make them * rest in the Tabernacles of thy Saints, says St. Mark || in the light of thy Countenance, says St. Basil, and St. Chrysostom; ∴ Give them rest, says St. Cyril: Now,

Ibid. p. 379.

† Ἐκτὶ αὐτοῦ ἀνάπυσον, ἐν χορῇ Ἀβραάμ, ἐν τῇ βασιλείᾳ σου, ἐν τῇ ὑπόθεσιν τοῦ Θεοῦ. ἐν τοῖς κτήρεσι Ἀβραάμ, Ἰσάακ, καὶ Ἰακώβ. Liturg. Jacob. Bibl. Patr.

* Ταῖς ψυχαῖς ἀνάπυσον ὅτι οὗτοι ἀγίων κοιναῖς. Lit. Marc.

|| Ἀνάπυσον αὐτοὺς ὅτι ἐπισκοπεῖ τὸ φῶς τῶν προσώπων σου. Lit. Basil. & Chrys.

∴ Da illis requiem, Cyril. Hieros. Liturg.

if

if these Prayers for this *Rest* were to this end, that God would deliver them out of *Purgatory*, and set them at ease, as the *Church of Rome* pretends, then certainly the holy Apostles and the blessed Virgin, must have been in a very ill Condition, who after 400 years (for so late, some of these Prayers must be confess'd to have been) were still esteem'd by the *Church* to lie in those *Purgatory*-flames; and it was great uncharitableness in *St. Peter* and his *Successors*, that they would not all this while open the *Treasure* of the *Church*, and by some powerful *Indulgence* set them at Liberty. Conclude we therefore, that there is no manner of Consequence in this Argument, The Primitive Fathers pray'd for the *Rest of the Souls departed*; therefore they thought them in Torment in a *Purgatory*-fire, suffering the temporal Punishment due to their Sins, and by these Prayers believed they could deliver them from thence.

And yet is this the most that the greatest Part of the Testimonies which are offer'd to us, say; and by Consequence are, as we see, wholly impertinent to the purpose of the *Church of Rome*: I shall need only name them, since the same Answer I have given to this first, will by Application serve for all the *Rest*.

* *Natalis Alex. diff. 41. 3ii Sec. p. 394.*
Nubes Test. p. 85.

|| Oblationes pro defunctis, pro natalitiis
 annua die facimus. *De Corona c. 3. pag.*
 102. A.

So *Tertullian*, whose words our
 * *Collector* thus renders, "|| We
 "make Oblations for the Dead,
 "and keep the Anniversary of their
 "Birth.-- He is speaking in that
 Chapter of several *Customs* of the

Church, which *Tradition* and long usage had establish'd, but for which there was no Authority of Holy Scripture; and this he gives as one instance. But were these Oblations to deliver them out of *Purgatory*? I shall only desire him to consider the Interpretation which their own *Editor* gives of the *Natalitia*, which he renders *Anniversaries*,

ries, and then affirm it if he can. By the *Natalitia*, says he, is meant the Solemnities used to be kept in honour of the Martyrs, every year, on the Day when by dying to the World they were born to Heaven. It seems then these Solemnities Tertullian here speaks of, were for those who were already born to Heaven, for the Holy Martyrs; and not as is pretended, to deliver their Souls out of Purgatory.

Nor does † *Arnobius* add any thing more: "What reason was there that our Churches should be so outrageously thrown down, in which Prayers were offered to our Sovereign God, Peace and Mercy was implored for all, for Magistrates, Armies, Kings, Friends and Enemies, whether alive or dead. Here is mention of Praying for the Dead; but as for Purgatory, *ἐν ᾧ*."

cunctis & venia postulatur, Magistratibus, Exercitibus, Regibus, Familiaribus, Inimicis, ad huc vitam degentibus, & resolutis corporum vincione, lib. iv.

What *Eusebius* speaks concerning the death of *Constantine*, is no way more pertinent. He tells us that they offered up Prayers to God for the Soul of the Emperor; but that these Prayers were to deliver his Soul from the Temporal pains of Purgatory, he says not one word.

I have already consider'd *Epiphanius*, and we find in his reprehension of *Aerius* much against them, but nothing in their favour: As for what * *Theodoret* relates of *Theodosius* the younger, that he pray'd for his Father and Mother, begging that they might obtain pardon for all their Sins of frailty. It still confirms that they did in those Days Pray for the Dead, and for the forgiveness of their Sins; but for the remission of any present Temporal Punishment which they thought they were undergoing for them, this we do not find that they Pray'd for.

For St. *Ambrose*, had his whole words been transcribed, we should have seen at first view that they were nothing

Le Prieur.
Annot in loc.
p. 102.

† *Natalis Alex.*
p. 395. Nub.
Test. 86.

Cur immantem
conventi-
cula dirui (me-
ruerunt) in
quibus sum-
mus Oratur
Deus, pax

Natalis Alex.
ib. pag. 398.
Nub. Test. 83.

* *Natal. Alex.*
pag. 401. Nub.
Test. 92.

Natalis Alex.
p. 402. Nub.
Test. 93.

TO

Hæc ad tem-
pus quidem
erepta nobis
meliorem illuc
Vitam exigit.
Epist. 8.

Natalis Alex.
p. 402. Nub.
Test. 93.

Vid. Arg. Eras.
P. 73. Tom. 1.

Fol. 76. Edit.
Eras. Tom. 1.

to the purpose. He Exhorts *Faustinus*, "not so much to be-
"wail his Sister, as to pray for her. What to deliver her
Soul out of Purgatory? No surely, for in the words imme-
diately foregoing, he tells him, "*That being taken for a*
"*time from us she doth pass a better life there.* But this
little oversight ought not in justice to be imputed to our
collector; who Transcribes *Natalis*, and not the *Fathers*
themselves; and could therefore give us no more than
what he found in him.

The next from whom he supposes may be inferr'd the
Doctrine of praying Souls out of Purgatory, is *St. Jerom*: Who
in the *Epistle* mention'd to *Pammachius* some time after the
death of his Wife *Paulina*, particularly commends him that
he had sold all his Goods, and given them to the poor, and
taken up the resolution of leading a *Monastick* life. "*Other*
"*Husbands, says he, dress their Wives Tombs with Violets,*
"*Roses, and Purple flowers, and by these services ease their*
"*disturbed mind: But our friend Pammachius pays no other*
"*duty to the Holy Ashes, and Venerable Bones, but by giving*
"*Alms, cherishing them by this sweet Odour, because he knows*
"*'tis written, as Water extinguishes the Fire, so do Alms*
blot out sin. This is in some measure, *St. Jerom's* sense, but
by no means suitable to the Elegance of his Expressions:
But not to insist on that; was this *Charity*, to deliver her
Soul out of Purgatory? Nay, but *St. Hierome* in the close of
that very *Epistle* says, that she was with her Sister *Blæsila*
already with the Lord: That they both enjoy'd a sweet and
pleasant sleep: And in the very words cited, there are so
many expressions of her present Quiet, as can never be re-
conciled to the Purgatory Torments. But this the Transla-
tor left out: "*Cherishing them (say he) by this sweet*
Odour: *St. Hierom's* words are these: "*With these Fig-*
"*ments and these Odours he cherishes her dead Ashes NOW*
"*AT REST*: Which plainly enough shews that he
thought

thought her in a state and place vastly different from the condition of *Souls* in *Purgatory*; all that *St. Hierom* then meant by this, was only thus much, that this *Charity* of *Pammachius* was most pleasing to *Paulina*, that her *Soul* rejoiced in it, as in a *fragrant* and *delightful* *Odour*; and that hereby he should engage the *Mercy* of *God* not for himself alone, but for his *Wife* too, in whose name he did it, and to whose *Salvation* it should therefore not a little conduce.

As to what is alledged of *St. Austins* praying for his Mother *Monica*, nothing certainly could have been more inauspicious to the Consequence that is pretended to be drawn from it; for besides, that in all which he says there is not one word of any *Temporal Pains*, which he desired the might be freed from; he expressly declares, "That he believed *God* had already done all that he desired: If therefore he desired to have her deliver'd out of *Purgatory*, He believed *God* had already done it, and therefore the *Prayers* he now made, could not be to obtain her Freedom. But this Circumstance our Author cautiously omitted, tho in the middle of what he set down; and that the charge of such false dealing may not always lye upon *Natalis*, I must here free him from it; this being the only passage in the whole *Chapter* which our *Collector* has not borrowed from him; and must therefore bear now the blame himself, unless he has some other *Friend*, that I do not at present know of, upon whom to lay the imputation.

I shall not need to give any Answer more to the other passage or two from the same *Father*; in none of which is there the least mention of any *Purgatory Pains*, or that the *Prayers* were made for their deliverance from them.

And hitherto then we have considered such Testimonies as cannot with any shew of Reason be pretended to make any thing for the Custom of *Praying for the dead*, now used in the *Church of Rome*. But now

Natalis Alex.
p. 402. *Nubes*
Test. 94.

Et credo jam
feceris quod te
rogo, sed Vo-
luntaria Oris
Mei approba
Domine. St.
August. Confes-
sion. l. ix. c. 13.
Tom. 1. p. 61. B.

2dly, Some others there are that may seem more immediately to their purpose ; in which they expressly desire *Rest, Comfort, and Refreshment* for the *dead*. I have already answered in great measure this Argument, by shewing that these things they prayed for, even for the *Apostles* and *Martyrs*, and the *B. Virgin* her self ; and therefore that these expressions cannot be said to signifie that the persons for whom they prayed, were either in *Purgatory* or any other place of *Torments*. But I will now more expressly remove this difficulty, and to that end I must repeat what I have before observed, that many among the ancient *Fathers* supposed that the *Souls departed*, do not go straight to *Heaven*, but are kept in a place of *Sequester*, where they earnestly desire the accomplishment of the number of *Christs Saints*, that they may be consummated with them in *Glory*. Now with reference to this *Opinion* it was, that they prayed to God to give them *Rest* : So *Tertullian*, and *St. Ambrose*, alledged by our *Collector* ; to grant them *repose* ; a quiet sleep : So *St. Cyprian*, i. e. as *Tertullian* himself explains it, "That they might have comfort in the Bosom of Abraham, till the time of the Resurrection shall come."

Nub. Test.
vid. supr.

Lib. de An. c.
35 Id. lib. IV.
contr. Marc. c.
34.

If it shall be objected against this, That to pray for their rest implies as if they were not now in *Ease*, and so reduce us to a necessity of confessing either a *Purgatory* or some other the like place of punishment. I answer 1st, If this be so, then the *B. Virgin*, the *Apostles*, *Martyrs*, and *Confessors* were all at this time in *Purgatory*, above 300 years after their death ; for thus we see they prayed in the *Primitive Church* by name for them, which yet the *Church of Rome* dares not say. But 2dly, In the continuance of their *Prayers for the dead*, they used the same supplications that they did at their first departure ; and therefore pray for their rest and repose, as if they were but now just about to enter into it ; and this account *Cardinal Bellar-*

Lib. 2. de
Purg. cap. v.
p. 644. C.

mine

min himself gives us of it. To which let me add 3dly, That the Ancient *Fathers* thought, that in this place of refreshment there were divers degrees of it; and therefore they prayed that God would give them rest, not as if they were now totally destitute of it, but as desiring it might be increased to them in a yet higher degree: Or else 4thly, as *Tertullians* words seem to imply, they desired hereby their rest, i. e. the continuance of that rest they now enjoy'd to the day of judgment.

Nor is it any prejudice to this, that the *dead* were now out of a capacity of having their state ever alter'd, and therefore that it was in vain to pray for that happiness which they were already secure of, since as *Bellarmin* himself confesses, the Ancients thought it no way improper to pray for those things which they knew God was resolved to give: And we see our Blessed Saviour in his own short Prayer has commanded us to pray that God's Kingdom may come, which whether we pray or no, will in its due time most infallibly be accomplish'd.

Lib 2. de Purg.
cap. v. ib.

Whether these Reasons may, any or all of them appear to be a sufficient vindication of such kind of Prayers I cannot tell: But this is certain, that the primitive Christians did pray for the rest of those whom they esteemed already in happiness, and by consequence that these Prayers do not argue a state of Torments from whence the *dead* were to be delivered by them. And because it may be of great moment to be well assured of this, I will subjoin an undeniable instance of it, in one of the very particulars offer'd by our Collector, but with what sincerity I shall leave the Reader to judge, in favour of Purgatory.

St. *Ambrose* in his Oration on the Death of *Theodosius*, thus prays for him: "Give perfect rest to thy Servant Theodosius, that Rest which thou hast prepared for thy Saints. Let his Soul ascend thither from whence it had its Origine;

I 2

"where

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"where it may be out of the power of Death, where it may know that Death is not an end of Nature but of Sin. I loved him, and therefore I pursue him to the Region of the living; nor will I leave him, till by my Tears and Prayers I bring him whither his Merits call him, into the Holy Mount of our Lord, where there is life without end.

Thus our Collector tells us St. Ambrose prayed for Theodosius: But did this Holy Bishop think him as yet in Purgatory, and that by his Prayers he should set him at Rest from the Torments of it? Let us judge by what goes before in the same Oration: "Theodosius of honourable memory, being freed from doubtful fight, doth now enjoy everlasting light, and continual tranquility; and for the things which he did in this Body, he rejoiceth in the fruits of Gods reward; because he loved the Lord his God, he hath merited the Society of the Saints. And again in the same Oration: "He hath not laid down, but changed his Kingdom, being taken by the right of his piety into the Tabernacles of Christ, into the Heavenly Jerusalem. Now surely the Tabernacles of Christ, the Jerusalem that is above, are no Characters of Purgatory; and yet here St. Ambrose thought Theodosius at the same time that he pray'd for him. But St. Ambrose is yet more express; * "Theodosius therefore (says he) remains in light, and glorieth in the Company of the Saints. Let the Reader now judge, whether the Prayers of this Holy Man for the rest of Theodosius, be any president for those Prayers that are made for the Rest of Souls, by the Church of Rome.

Absolutus igitur dubio certamine, fruitur nunc Augustæ memoriæ Theodosius luce perpetua, tranquillitate diuturna, & pro iis quæ in hoc gessit Corpore, munerationis Divinæ fructibus gloriatur. Ergo quia dilexit augustæ memoriæ Theodosius Dominum Deum suum, meruit sanctorum consortio.

Regnum non deposuit sed mutavit; in Tabernacula Christi jure pietatis ascitus, in illam Hierusalem supernam.

* Manet ergo in lumine Theodosius, & Sanctorum cætibz gloriatur.

"Christ, into the Heavenly Jerusalem. Now surely the Tabernacles of Christ, the Jerusalem that is above, are no Characters of Purgatory; and yet here St. Ambrose thought Theodosius at the same time that he pray'd for him. But St. Ambrose is yet more express; * "Theodosius therefore (says he) remains in light, and glorieth in the Company of the Saints. Let the Reader now judge, whether the Prayers of this Holy Man for the rest of Theodosius, be any president for those Prayers that are made for the Rest of Souls, by the Church of Rome.

3. There is yet one Witness to be consider'd, and upon which our *Collector* insists more largely than ordinary, and that is *St. Chrysostome*: Who in the places cited out of him speaks indeed of certain *Benefits* which came to the *dead* by our *Prayers*; and thereupon exhorts all persons to perform this Office to them. I have before mentioned an Opinion of some Fathers, that even the *damned* in *Hell* might be advantaged by the *Prayers* of the *living*; and if not be freed from, yet be at least alleviated in their torments. And in this excessive *Charity* *St. Chrysostome* was one of the forwardest; as is evident in the very *Homilies* cited by this *Collector*, were I at liberty to insist on a thing so well known. We are not therefore to wonder if we find this *Father* so earnestly pressing this *Charity* of *praying for the dead*, which he thought of so great a force as even to relieve the greatest sinners. If this be either the belief or practise of the *Roman Church*, we shall not deny them a *pater noster* in this *Holy Father*; But if this be what they neither believe nor know of, How impertinent must it be to produce his *praying for the dead*, on such Principles as they condemn, to be a witness of the Antiquity of their *praying for the dead* to deliver them out of *Purgatory*, which he knew nothing at all of, nor did at all intend by his *Prayers*.

Nub. Test. p.
88, 87, &c.

Hom. 21. in
Act. Tom. 3.
in N.T. p. 202,
203. Hom. 3.
in Ep. Phil.
To. 6. in N.T.
p. 32, 33.

4. As for what is finally added concerning the *Greek Church*, it is confessed that they do *pray for the dead* upon the same grounds, and after the same manner that the *Ancient Church* did; but that they *pray* for them as the *Romanists* would now insinuate, this is false, as we have before shewn; nor do the testimonies produced at all convince us of it.

And this may suffice to have been said to the several proofs that are offer'd by those of the *Roman Communion* in favour of this Error, concerning *Prayers for the dead*; for

as

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as for *Isidore Hispalensis*, he is beyond the period I have fix'd to my reflections; and for *St. Perpetua's* Dream which the *Misrepresenter*, from *Natalis*, too, heretofore insisted upon, I may reasonably presume by our *Collector's* omission of it, that he thought it sufficiently answer'd by the *Learned Author* that first undertook the examination of his Pre-
tences against us.

C L O S E

AND now after so particular Examination of all these things, there is but One *Objection* more remaining that I can foresee may possibly be made against us, on this Occasion: For be it that we have reason to throw off the *Romish* Error of *Purgatory*, and by consequence those *Prayers for the Dead* which are made in that *Church* to deliver the *Souls* from thence; yet since we cannot deny but that the *Primitive Christians* did pray for the *Dead* for many other ends, and which we do not presume to condemn them for, Wherefore at least do we not continue the ancient Practice, and pray for them as those *Holy Men* of old did?

This perhaps may be a scruple that some may raise, and having answer'd it I shall conclude: And

1st, If he be one of the *Roman Communion* that makes this *Objection*, he may please to tell us, wherefore it is, That they of his own *Church* do not do this? Or why he should require us to follow the *Ancient practice* of the *Church* in those things which themselves do not think sufficient to oblige them to a *Conformity*? They may call us *Aerians* or what else they please upon this account; but if to follow the *Error* of *Aerius*, this be to become properly

perly *Aerians*, we have before seen that they do so; nay they outstrip him in it; whilst that sort of *Praying for the dead*, which the *Ancients* used, he thought only *needless* and *irrational*; but there are amongst them those who doubt not to call it *impious* and *absurd*. See above.

I have before shewn what the *Grounds* were on which those *Holy Men* *prayed* for the *dead*: Now there is not one of these which is not at this day disclaim'd by the *Church of Rome*, no less than by us, and especially that which was the chiefest foundation of all, *viz.* The Opinion of the *State* of the *Soul* out of *Heaven* during its *separation*, they have in the *Council of Florence* flatly condemn'd. Now if it be then no crime in them to reject the Opinions of those *Primitive Christians* on which this practice was founded, nay to censure the very practice its self upon any other account but that which they now assert, and which the *Ancient Fathers*, as we have seen, never knew; how comes it to be more unlawful in us to do this, than it is in them; or why may not we as well give off *Praying for the dead* as the *Ancient Church* did, as they themselves not only leave it off, but even censure it to have been *impious* and *absurd*, which we never presumed to do? But

2dly, If the Person who makes this Objection, be of some other Communion, I have several Reflections to offer in our Justification in this Matter.

1st, Let his Reverence for *Antiquity* be never *so* great, yet he will not I am sure, say either, that those *holy Men* were *Infallible* in every thing they did, or that we ought to receive at all adventures whatever can be proved to have descended from them. We do indeed confess, that this Custom of *Praying for the Dead*, was one of the most early *Practices* of the *Church*. But then we have seen what it was that introduced it: And their grounds are many of them.

them such, as are now generally disclaimed by almost all Christians; such as that of Christs *Millenary Kingdom*; of the passing of all Men, through the *Purgatory-fire at the end of the World*; of the *Souls of the just* being in a place of *Sequester out of Heaven till the last day*, and the like; the rest so inconsiderable, as that we cannot by any means think them sufficient to warrant so dangerous a Practice. For what is it to engage us to this, that the Ancients thought hereby to *distinguish the best of Men from our Saviour Christ*? To testify their *Hopes of a future Resurrection*? To maintain a kind of *Fellowship and Communion* with them? There are other ways enough to do all this, without engaging in such a piety as the *Holy Scripture*, is not so much as pretended to Countenance: the most that ever the *Holy Fathers* offer'd for it, being the *Custom of the Church*; and *Tertullian* expressly places it among those things which are *no where written*. How far such an Authority might then have obliged us to compliance with the Practice of the Church had we lived in those *Primitive Times*, it is not necessary to enquire; but since neither the *Holy Scripture* requires it, nor do's the *Custom of the Church* now exact it of us, nor do we acknowledge those *Opinions* on which it was heretofore used, nor can we see any *Benefit* that we are able to do the *Dead* by them; it is but reasonable to omit that, which might justly give offence to some, but cannot possibly bring advantage to any.

But *Idly*, We have yet a more particular Reason, why it is by no means fitting at this time; thus to pray for the *Dead*; and that is, to prevent that danger which the present Practice of the Church of Rome would be apt to expose Men to, should we do it. To pray for the *Souls departed* as that Church do's; neither did the *Primitive Fathers* ever allow, and we have sufficiently shewn how dangerously

gerously erroneous it is to do so. It is therefore by no means convenient to continue a Practice, whereby it might be very easy to lead Men into such *gross Mistakes*; and however, some might still be able to make the Distinction, and see a great difference in the Design and Intention of the same kind of *praying*; yet the ill use that is made, even of what those *Holy Fathers* did, sufficiently shews us how apt men are to confound those things together, that have so nigh a Relation as to the Practice, and the Act being the same, to lead them to believe that the Principle is so too.

In short, 3dly, We cannot imagine, if there were indeed any such great Piety in this Practice, as to deserve our *Apology* for the *Omission* of it, how it comes to pass that neither *Precept* nor *Example* of any such thing, is to be found in the *Holy Scriptures*: And to those, who make that the *Rule of their Religion*; we do not see that any more need be said than this, That we find nothing there to *Authorize* such a *Devotion*, and that, therefore we cannot think it fitting to make it a part of the *Churches Service*.

I shall close up all with the Words of our Church in her *Homily* upon this Subject: "Let these and such other Considerations be sufficient to take away the gross Error of *Purgatory* out of our *Heads*; neither let us *dream* any more that the *Souls* of the *Dead* are any thing at all *holpen* by our *Prayers*: But as the *Scripture* teacheth us, let us think that the *Soul* of *Man* passing out of the *Body*, goeth straight ways either to *Heaven*, or else to *Hell*; whereof the one needeth no *Prayer*, the other is without *Redemption*. The only *Purgatory* wherein we must trust to be saved, is the *Death* and *Blood* of *Christ*, which if we apprehend with a true and stedfast *Faith*, it *purgeth* and cleanseth us from all our *Sins*, even as well as if he were

Third part of
Serm. concern.
Prayer, p. 212.
Ed. Ox. 1683.

K

"now

1 John i.
Hebr. ix.

Hebr. x.

1 John ii.

“now hanging upon the Cross. *The Blood of Christ*, saith
 “*St. John*, hath cleansed us from all Sin. *The Blood of*
 “*Christ*, saith *St. Paul*, hath purged our Consciences from
 “*dead Works*, to serve the Living God. Also in another
 “place, he saith, *We be sanctified and made Holy by the*
 “*offering up of the Body of Jesus Christ done once for all.*
 “Yea, he addeth more, saying, *With the one Oblation of*
 “*his blessed Body and precious Blood*, he hath made perfect
 “*for ever and ever, all them that are sanctified.* This then is
 “that *Purgatory*, wherein all Christian Men put their whole
 “Trust and Confidence; nothing doubting, but if they
 “truly repent them of their Sins, and die in perfect Faith,
 “that then they shall forthwith pass from *Death to Life.*
 “If this kind of *Purgation* will not serve them, let them
 “never hope to be released by *other mens Prayers*, tho
 “they should continue therein unto the Worlds end. He
 “that cannot be saved by *Faith in Christs Blood*, how shall
 “he look to be deliver’d by *Mans Intercessions*? Hath God
 “more Respect to Man on Earth, than he hath to Christ
 “in Heaven? *If any man sin* (saith *St. John*) *we have an*
 “*Advocate with the Father, even Jesus Christ the Righteous,*
 “*and he is the Propitiation for our Sins.* But we must take
 “heed that we call upon this *Advocate*, while we have
 “space given us in this Life, lest when we are once Dead,
 “there be no hope of Salvation left unto us. For as every
 “Man sleepeth with his own Cause, so every Man shall rise
 “again with his own Cause. And look in what State he di-
 “eth, in the same State he shall also be judged, whether
 “it be to Salvation or Damnation.

“Let us not therefore dream either of *Purgatory*, or of
 “*Prayer for the Souls of them that be Dead*; but let us earnestly
 “and diligently pray for them which are expressly com-
 “manded in Holy Scripture, namely for *Kings and Rulers,*
 “for *Ministers of Gods Holy Word and Sacraments*, for
 “the

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"the *Saints* of this World, otherwise called the *Faithful*;
"to be short, for all Men living, be they never so great
"Enemies to God and his People, as *Jews, Turks, Pagans,*
"*Infidels, Hereticks.* Then shall we truly fulfil the Com-
"mandment of God in that behalf, and plainly declare our
"selves to be the true *Children* of our *Heavenly Father,*
"who *suffereth the Sun to shine upon the Good and Bad, and*
"*the Rain to fall upon the Just and Unjust.*

"For which, and all other Benefits most abundantly be-
"stow'd upon Mankind from the beginning, let us give
"him hearty thanks, as we are most bound; and Praise his
"Name for ever and ever. *Amen.*

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Books lately printed for Richard Chiswell.

1. A Discourse concerning the Necessity of Reformation, with respect to the Errors and Corruptions of the *Church of Rome*. Quarto. First and Second Parts.
2. A Discourse concerning the Celebration of Divine Service in an Unknown Tongue. Quarto.
3. An Exposition of the Doctrine of the *Church of England*, in the several Articles proposed by the late BISHOP of CONDOM, [in his Exposition of the Doctrine of the *Catholick Church*.] Quarto.
4. A Defence of the Exposition of the Doctrine of the *CHURCH of ENGLAND*, against the EXCEPTIONS of Monsieur de MEAUX, late Bishop of Condom, and his VINDICATOR. Quarto.
5. An Answer to THREE PAPERS lately printed, concerning the Authority of the *Catholick Church* in Matters of Faith, and the Reformation of the *Church of England*. Quarto.
6. A Vindication of the Answer to SOME LATE PAPERS concerning the Unity and Authority of the *Catholick Church*, and Reformation of the *Church of England*. Quarto.
7. An Historical Treatise written by an AUTHOR of the Communion of the *CHURCH of ROME*, touching TRANSUBSTANTIATION. Wherein is made appear, That according to the Principles of THAT CHURCH, THIS Doctrine cannot be an Article of Faith. Quarto.
8. An Answer to the First, Second, Fifth and Sixth Sheets of the Second Part of the [*Popish Representer*].
9. The Lay-Christians Obligation to read the Holy Scriptures. Quarto.
10. The Plain Man's Reply to the *Catholick Missionaries*, 24^o.
11. The Protestant's Companion: Or an Impartial Survey, and Comparison of the Protestant Religion as by Law established, with the main Doctrines of Popery. Wherein is shewn, that Popery is contrary to Scripture, Primitive Fathers and Councils; and that proved from Holy Writ, the Writings of the Ancient Fathers, for several hundred Years, and the Confession of the most Learned Papists themselves. Quarto.
12. A Discourse of the Holy Eucharist, in the two great Points of the Real Presence and the Adoration of the Host. In Answer to the Two Discourses lately printed at Oxford on this Subject. To which is prefixed a large Historical Preface relating to the same Argument. Quarto.
13. The Pillar and Ground of Truth. A Treatise shewing that the *Roman Church* falsely claims to be *Thas Church*, and the Pillar of *Thas Truth*, mentioned by St. Paul in his First Epistle to Timothy, Chap. III. Vers. 15. Quarto.
14. A Brief Discourse concerning the Notes of the Church, with some Reflections on Cardinal Bellarmin's Fifteen Notes, of which Eight are extant, the Rest will be published Weekly in their Order.
15. A Defence of the Confuter of Bellarmin's Second Note of the Church [*Antiquity*] against the Cavils of the Adviser. Quarto.
16. The Peoples Right to read the Holy Scriptures asserted. In Answer to the 6th, 7th, 8th, 9th and 10th Chapters of the [*Popish Representer*.]
17. A Short Summary of the Principal Controversies between the *Church of England*, and the *Church of Rome*. Being a Vindication of several Protestant Doctrines, in Answer to a late Pamphlet intituled [*Protestancy destitute of Scripture Proof*].

